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POETRY.

For the Churchman.

THE CROSS.

GAL. vi. 14.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ."

"I glory in the Cross of Christ," the Christian's honest pride,
Though fools the sacred symbol spurn, and scoffing tongues deride:
For there my blest Redeemer hung in direful agony,
In cruel pains "endured the Cross" for mankind and for me.

"I glory in the Cross of Christ," the Church's sacred sign,
By which she consecrates to God each offering at her shrine:
Her sealing pledge to hallow them, and make them pure and clean;
Invoking in Christ's name that Power, which works in us unseen.

And who that on his infant brow hath had that token set,
And felt the cooling stream of life, can to "life's end" forget
The "solemn vow and promise made," full manfully to fight,
Under the banner of the Cross, in "armor of the light."

Ay! as around the sacred font the lambs of Christ are seen
Gazing with silent wonder there, and solemn awe, I ween,—
How stirs the heart with holy thought, that once to us was given,
That healing tide, and sealing pledge, which mark'd us out for heaven.

Deep on each never-dying soul be graved that sacred sign,
Illumined by that hallowed ray, the Spirit's light divine;
And fast as Time's swift pinions sweep all earthly joys away,
Be this still there, and waxing bright to everlasting day.

"I glory in the Cross of Christ," our fathers loved it well,
And bore it in their daily paths, a sin-averting spell;
In peril's fiercest, darkest hour, to it they firmly clung,
The symbol of that faith in Him who on its arms once hung.

And let us not esteem them fools whose every holy thought
Found language in the sacred Cross on which our souls were bought;
For they by its mute eloquence their grateful hopes expressed;
Perchance as fervent as desires in living language drest.

It nerved the hearts of martyred saints, when racked with torments dire—
When plunged in persecution's font they were "baptized with fire"—
And, as the gnawing flames roll'd on, it met their dying eye:
As they who trode the furnace and the Son of God was nigh.

In all the winding paths of life, the Cross revealed the ray,
In death with Gospel light it shone, all darkness changed to day;
And need we tell what rapture filled the fast departing soul
As lifted by a *Hand* she heard His fiery billows roll?

Pressed to the pale and quivering lip, most precious to her ear,
Its whisper full of peace and hope, which bade her banish fear:—
"Look unto me and be ye saved," "see here the Saviour's blood,
Which smooths before thy trembling feet, this dark and angry flood.

And when in some cathedral old, whose silent cloister's spread
A holy atmosphere around the mansions of the dead—
They laid them to repose awhile—the sculptured cross confessed,
How glorious was the hope by which they "entered into rest!"

And let my slumber in the grave be watched by that blest sign,
Which with an angel's eloquence will tell my hope divine;
That "on the resurrection morn—to everlasting day
This sleeping dust shall rise in Christ," "the Life, the Truth, the Way."

"I glory in the Cross of Christ," and fain would I behold,
Stretched o'er each sacred roof its arms, framed of the solid gold,
And pointing out each hour to men—clear drawn upon the sky,
That truth the living fail to teach, "Christ for thy soul did die."

God grant that youth and age may yield all reverence to the Cross,
And for its glorious doctrines count all "earthly things but loss:"
In joy, in wo, in life, in death, hold fast the sacred sign:
Symbol of that great sacrifice, our Saviour Christ divine.

OXFORD.

EVIL SPEAKING.

When we hear the truth ridiculed, or a worthy person ill-spoken of, and undertake not the defence either of one or the other, surely our silence is criminal. In listening to slanderous tales, or irreverent jests, without reproving him who utter them, do we not authorize him to imagine we approve them? In such cases God will punish alike him who utters the ill, and him who listens to it. The leprosy which Miriam, the prophetess, was struck with for her uncharitable censure of Moses, on his marriage with an Egyptian woman, teaches us how terrible a crime calumny is in the sight of the Lord. Her malady, exterior and apparent, was the type of the interior contagion this vice produces in the soul.—*St. Ephraim of Edessa.*

THE STAR OF HOPE.

The beauty of the rainbow vanishes in the storm; the meteor's flash is but a moment; the glittering gems of heaven will one day go out; the sun himself be extinguished; but the star of hope shines beautifully for ever.

THE HISTORY OF THE PRAYER BOOK OF THE CHURCH OF ENGLAND.

BY EDWARD BERENS.

CHAPTER I.

(*Concluded.*)

It has already been observed, that it was the object of Cranmer and his fellow-laborers to retain as much of the existing formularies as possible, only translating them from Latin into English. How excellently this translation was made, must be apparent to every person of cultivated taste or of devotional feeling. It has been forcibly and justly said, in allusion to the use of the ancient liturgies, "These helps, which our Reformers did not disdain, they showed themselves able to improve, correcting what was objectionable in doctrine, removing what was offensive in taste, and often communicating by some happy expression even an additional glow of devotion to passages in themselves (it might have been thought) too beautiful to touch; for in the whole compass of English literature, many as are the excellent versions of ancient writings which it can boast, it would be in vain to look for any specimens of translation (merely to put the case thus) so vigorous, so simple, so close, and yet so free from all constraint, as are afforded by the Offices of our Church."* "In what other versions in our language shall we seek for such a combination of fidelity and freedom—of simplicity and majesty?"†

Though the Commission for preparing the Book of Common Prayer consisted entirely of English divines, who had completed their task before the most eminent of the foreign Reformers had even arrived in England, the new Liturgy was greatly indebted, whenever it deviated from the ancient Breviaries and Missals, to the progress which had been made on the continent in the reformation of religious worship.

One of the most remarkable occurrences which the eventful history of the times has recorded of the state of Germany, is the attempt made by Herman, Elector of Cologne, a Roman Catholic Archbishop, and sovereign prince, to establish within his electorate a purer system of doctrine and discipline. His attempt was ultimately unsuccessful; but the zeal and energy of the venerable prelate, and the learning and prudence with which his measures were conducted, attracted the notice, and secured the respect and sympathy, of all Protestant Churches. He resigned his See in the year 1547; but he had previously published a book, the composition of which had been intrusted to Melancthon and Bucer, containing his views of a "Christian's reformation founded on God's word." This book was translated into English, and published in the year 1547.

It cannot be doubted that the book of Herman was much employed by the Commissioners assembled at Windsor in the compilation of their new form of Common Prayer. In the great body of their work, indeed, they derived their materials from the early services of their own Church; but in the Occasional Offices, it is clear, on examination, that they were indebted to the labors of Melancthon and Bucer; and, through them, to the older Liturgy of Nuremburg, which those Reformers were instructed to follow.‡

It may be expedient to mention some of the instances in which the Prayer Book, thus compiled, differed from the Breviary and Missal, which had been previously used in the daily Morning and Evening Service. The Reformers began, as did the Breviary, with the Lord's Prayer, because in this the Breviary agreed with the primitive Church; but omitted the *Ave Maria*, in which the Virgin Mary was desired to pray for them; a practice unknown to the early Christians, and not introduced till about the year of Christ 470. This in the Breviary was followed by the Apostles' Creed, which our Reformers introduced after reading the Scriptures,—a more suitable position, inasmuch as the Creed may be considered as a summary of truths collected from the Scriptures.

The Versicles, Gloria Patri, and Allelujah, being authorized by the ancient Church, were retained; as was the 95th Psalm in the Morning Service.

The Psalms had been divided into seven long portions called *Nocturns*, yet of late they were not gone through with; a few of them only having been daily said,§ and the rest omitted. This was now so regulated, as that reading a convenient portion every morning and evening, the whole book of Psalms might be repeated over every month.

The practice of reading lessons from the Scriptures was derived from the Jewish to the Christian Church, in both which they were read in order, so as to go through the Scriptures once a year.|| "But these many years past," say our Reformers, "this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain stories and legends, with multitude of responses, verses, vain repetitions, commemorations, and synodals, that commonly when any Book of the Bible was begun, after three or four chapters were read out, all the rest were unread. And in this sort the Book of Isaiah was begun in Advent, and the Book of Genesis in Septuagesima; but they were only begun, and never read through. After such sort were other books of holy Scripture used.¶

In the Breviary, the Creed of St. Athanasius was ordinarily appointed on Sundays, instead of which our Reformers appointed the Apostles' Creed, except on the feasts of Christmas, the Epiphany, Easter, Ascension Day, Whitsunday, and Trinity Sunday. Several of the *Suffrages*—the short petitions offered by the Minister and people alternately—which are found in the Breviary, were omitted.

The Collects for the day will be spoken of in connection with the Communion Service. The second Collect at Matins was in the Breviary a prayer, "that we might receive blessings in this life and the next, through the intercession of the Virgin Mary." A third for All Saints, "that the intercession of the Holy Mother of God, of all the heavenly powers, of the blessed Patriarchs, Apostles, Evangelists, Martyrs, Confessors, and Virgins, and of all God's Elect, might make us every where to rejoice, that while we celebrate their merits, we might receive their protection."*

There was a fourth Collect for the whole Church; and the last for Peace, which was the same with our second Collect at Evening Prayer. Our Reformers omitted the three former of these Collects, and made their second Collect for Peace, both at Morning and Evening Prayer; and their third was, in the Morning for Grace, in the Evening for Aid against all Perils, the last being taken from the Greek Liturgies.

The term *Litany* was, in the first ages, applied in general to all prayers and supplications; but in the fourth century, belonged more especially to solemn offices which were performed with *processions* of the clergy and people. Such processions are still continued by the Church of Rome. The Litany in Henry the Eighth's Primer, which is very nearly the same with that in the Prayer Book, is called "this common prayer of procession." It was principally taken from the Latin Litany, compiled by Pope Gregory from the Apostolical Constitutions, the Office of St. Ambrose, and other ancient Litanies. In this Litany, after the address to the Holy Trinity, are three distinct supplications to the Virgin Mary, and about fifty† to individual Angels and Saints by name; and collectively, to "all holy Angels and Archangels, and all holy orders of blessed Spirits, to all holy Patriarchs and Prophets, all holy Apostles, Evangelists, and Disciples of the Lord, all holy Innocents, Martyrs, Pontiffs, Confessors, Doctors, Priests and Levites, Monks and Hermits, all holy Virgins and Widows," imploring the benefit of their intercession. These supplications appear still to be retained in the Missal used by the Romanists in this country. They were, however, struck out by our Reformers, who adopted from Henry the Eighth's Primer a supplication for deliverance "from the tyranny of the Bishop of Rome, and all his abominable enormities."

In the then established Latin Liturgy, and in the first Prayer Book of Edward the Sixth, the Communion Service began with a Psalm, or portion of a Psalm, appropriate to the Service of the day, which from its being sung or said while the Priest made his entrance within the rails of the altar, was called *Introit.*

The Collects for the Sundays and other Holy Days are short, pious, and impressive prayers, so called, either because the priest offers up in a comprehensive petition the *collected* prayers of the people, or because the substance of them is *collected* out of the holy Scriptures, generally from the Epistles and Gospels with which they are connected.‡ They are, most of them, very ancient.

Gelasius, who was Bishop or Patriarch of Rome in the year of our Lord 492, arranged the Collects, which were then used, into order, and added some new ones of his own. This Office was again corrected by Gregory the Great in the year 600, whose Sacramentary contains most of the Collects we now use; forty-four of them—comprising thirty-six of those for Sundays—being taken from it. Nine other of our present Collects were altered to their present form at the last Review of the Liturgy, 1662. Twenty-four were composed anew, but still not without attention to the formularies of the ancient Church.§ Among these new Collects are twelve for Saints' days; the Collects previously in use having too frequently a reference to the *intercession*, or expressing a reliance upon the *merits* of the saint commemorated; a reliance not warranted by Scripture.

The *Epistles* and *Gospels* are thought to have been selected by St. Jerome, and put into the *Lectionary* by him. It is certain that they were very anciently appropriated to the days on which we now read them; since they are, for the most part, not only of general use throughout the whole Western Church, but are also commented upon in the Homilies of several ancient Fathers, which are said to have been preached on those very days, to which these portions of Scripture are now affixed. So that they have, most of them, belonged to the same Sundays and Holy Days on which we now use them for above twelve hundred years. With what excellent judgment they have been selected, with reference both to faith and to practice, will be evident to any one who attentively peruses them.||

In the old Common Prayer Books, the Epistles and Gospels were taken out of the *Great Bible*, neither of the two last translations being extant when the Common Prayer was first compiled. But on account of the defects which were observed in that version, and upon the petition of the Presbyterian Commissioners at the Savoy Conference in 1662, it was determined that the Epistles and Gospels should be used according to the last translation.¶

In the Roman Liturgy, anciently, a Psalm was sung after the Epistle, which was called the *Gradual* or *Grail*, and is still used in that Church.** This was omitted by our Reformers.

Formerly, when the reader had given out the title of the Gospel, the people with one voice exclaimed, "Glory be to thee, O Lord." This custom appears to have prevailed from remote antiquity, and still prevails in many churches in England, though not prescribed by the Rubric; as may be remarked also of the words, "Thanks be given to God," in some churches said by the congregation after the Gospel. Both were afterwards prescribed in the Scotch Liturgy.

In the Office for the actual celebration of the Holy Eucharist, our Reformers showed that caution and respect for antiquity, which they had evinced in the other parts of the Prayer Book. As to the Elements themselves, the Romanists used unleavened wafers, of the shape and size of a small piece of money,* stamped with a crucifix.† Our Reformers ordered, "that for avoiding all matter and occasion of dissension, it is meet that the bread prepared for the Communion be made through all this realm after one sort and fashion, that is to say, unleavened and round, as it was afore, but without all manner of print, and something more large, and thicker than it was, that so it may be aptly divided in divers pieces." The wine in the Roman Church was to be mixed with a little water, which practice was continued. The elevation by the Priest of the Sacramental Elements, that they might be adored by the people, the use of incense, the many crossings,‡ bowings, genuflexions, and the direction to the Priest to kiss the paten and the altar, were omitted.

The Occasional Offices of our Church, when they vary from the forms previously in use, seem principally to have been derived from the Cologne Liturgy, drawn up by Melancthon and Bucer, which has been already mentioned. In our Baptismal Service, the resemblance between the two is particularly striking.§

Some ceremonies, which were afterwards omitted, may here be mentioned. In *Baptism*, exorcism was used, the unclean spirit being solemnly commanded by the Priest in the name of the blessed Trinity to come out and depart from the infant about to be baptized; the infant was anointed, then dipped, and had the chrysom|| put upon it. In *Confirmation*, the Bishop was to *cross* the person in the forehead. In *Matrimony*, bracelets and jewels were to be given as tokens of spousals. In *Visiting the Sick*, unction on the forehead and breast, if desired, were allowed. In the *Burial Service*, the Priest was to cast earth upon the corpse, and to recommend the soul to God. At *Churching*, the woman was to offer up her chrysom. These ceremonies, having much antiquity to plead for them, and the people having been long habituated to them, our Reformers found it inconvenient, if not impracticable, at once and entirely to discontinue.¶

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* Blunt's Sketch of the Reformation in England.

† Le Bas, Life of Cranmer. See the instances given by these two writers—themselves such great masters of eloquent language.

‡ Cardwell, almost verbatim.

§ Preface to Prayer Book.

|| Ridley's Life of Ridley.

¶ Preface to Prayer Book.

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* Ridley's Life of Ridley.

† This number is taken from the Missal used by the Romanists in this country; thirty are to be omitted on Holy Saturday. The Missal of Pius V. gives about twenty separate addresses to Angels and Saints by name.

‡ Wheatley.

§ Bishop Mant from Cosins, Shepherd, &c. But see particularly Palmer's Origines Liturgicæ.

|| The remark may appear trifling,—but, upon going through the Epistles for the purpose of selecting the passages relating to Christian practice, I found that nearly all these passages had already found place as Epistles in the Prayer Book.

¶ Wheatley and Palmer.

** The Psalm, or verse of a Psalm, sung after the Epistle, was always entitled *Gradual*, from being chanted on the steps (*gradus*) of the pulpit. When sung by one person without interruption, it was called *tractus*; when chanted alternately by several singers, it was termed *responsory*. Palmer, vol. ii. p. 46.

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* The Roman *Denarius*.

† Ridley's Life of Ridley, and Collier.

‡ Two of the crossings were retained.

§ Laurence's Bampton Lectures, (notes,) p. 440.

|| The anointed linen cloth.

¶ Ridley's Life of Ridley, p. 245.

From the Southern Churchman.

BOWING AT THE NAME OF JESUS.

Rev. and dear Sir,—The article which follows, bearing the above title, is extracted from "Staunton's Dictionary of the Church." I shall not here speak of the merits of this work, as I have given it but a partial examination; but I have observed that it has met with a favorable reception from [illegible] the periodicals of the Church. Believing that the work itself is in the hands of [illegible] the members of our communion, I would ask the publication of the article in your journal, in order that the attention of members of the Church may be called to a rite venerable for its antiquity, founded in reason, decency, and propriety, if not on the positive precepts of our holy religion. B.

"It is a significant and long established custom of the Church, to make some external mark of reverence at the occurrence of the *name of Jesus* in the services of the sanctuary. Whether this took its rise from a literal understanding of the words of St. Paul, that 'at the name of Jesus every knee should bow,' &c., or from the reasonableness of the thing itself, or as a strong palpable check against heresy respecting our Lord's divinity, it is, at this distance of time, impossible to say. Perhaps all these motives had an influence in the establishment of the custom. The usual form of obeisance adopted, is that of bowing the head; and, in the eighteenth canon of the Church of England, external obeisance is made obligatory, not only in the *Creed*, but in other parts of the service, where the name of Jesus occurs. The grounds on which it is placed, will be seen in the following extract from the canon:—'When, in time of divine service, the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it has been accustomed; testifying by these outward ceremonies and gestures, their inward humility, Christian resolution, and due acknowledgment that the Lord Jesus Christ, the true, eternal Son of God, is the only Saviour of the world, in whom alone all the mercies, graces and promises of God to mankind for this life and the life to come, are fully and wholly comprised.'

"No heresy can be more dangerous and destructive of the souls of men, than that of a denial of the essential divinity of the Son of God. And, in proportion to the danger, has been the care of the Church to make her children strong in the faith, and ever watchful against the intrusion of this deadly error.—Hence, the powerful and striking language employed in all her creeds in asserting the cardinal point of every Christian man's belief; and the constant and undeviating proclamation of it in every part of the Liturgy, especially in the frequent occurrence of the Gloria Patri. The same beneficial tendency must be ascribed to the act of obeisance we are considering; which, though not resting on canonical authority in the *American* Church, is yet a custom too closely linked with important fact to be hastily thrown aside, or accounted a *mere* ceremony. It is a perilous matter, hints a writer, to abrogate a custom which nourishes the germ of a living doctrine. This is serious truth; and it may be safely predicted, that if the plague of Socinianism shall ever cross the threshold of the Church, it will not date its triumphs from the *pulpit*, but from the gradual disuse of the doxologies, the invocations, and the ascriptions of honor to Christ in that nobler barrier of the Church—*the Liturgy*. In the fore-front of these, stands that act of obeisance, which the Church has long and universally rendered to her Divine Head. We only ask those who neglect it, can they tell 'whereunto this may grow?'"

From the Chronicle of the Church.

BAPTISM.

"The universal practice of the Greek Church is an enduring evidence of the fact, *that the original and primitive mode of baptism was by immersion*, and that this, and this only, was what was understood by the term."—*Christian (Baptist) Secretary.*

We must take the liberty of informing our brother of the *Secretary*, that the Greeks never practise immersion, in the Baptist sense of the word; that is, *by total submersion of the person.* In all the Oriental Churches, as far as we can learn, the candidate, if an adult, *goes down into the water* as far as may be convenient, whether it be three inches or three feet, and is there, *not* THUS, baptized. If an infant, the child is put into the font, the priest supporting the child on his arm, when he is baptized. In both cases, *water is poured on the candidate by the priest at the time of baptizing*; generally from the hollow of the priest's hand. This is the practice in the Greek Church, among the Armenians, Copts, Abyssinians, Syro-Chaldeans, Syro-Jacobites, and others.

Query: is not "the universal practice of the Greek Church, an enduring evidence of the fact," that infant baptism was the original practice?

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—Somebody, I am told, has said that he wished the Oxford Tracts were sunk to the bottom of the sea! I am sorry to hear this. It looks badly for either the intelligence or the piety of the author of the speech. If he uttered it without reading the Tracts, he was wanting in intelligence. If after reading them—God forbid that I should judge his *heart*—but I certainly think I may say that he failed egregiously in his *judgment* as a *pious* man. There is much to be learned from those Tracts. In reading them, I have thought of various classes of Christians and Churchmen who might be especially benefitted by them.

Those who are in the habit of thinking that the peculiarities of the Church consist mainly in matters of outward order, and comparatively little importance, as having to do chiefly with *externals*, may learn from them that there is a spiritual meaning and bearing in her outward provisions, having a most important connection with the true evangelical character.

Good easy Churchmen, who think that they do all that is required of them if they repose, Sunday after Sunday, in their well-cushioned pews, and give decent and respectful heed to the readings and preachings which befit the place, and it may be, come with respectable seriousness to the altar, may learn from them that they are far, very far, behind the *honest reality* of which they thus make the profession.

Stiff High Churchmen, who would not for the world be dissenters, and fashionable Churchmen, who would think it far beneath them to be Methodists, Baptists, &c., may learn from them that there is a meaning, a bearing, a responsibility, in the character of Churchmen, so weighty, so holy, so *awful*, that its undue appreciation can hardly be severed from impiety.

Our clergy, too, may learn much from them. They all officiate on Sundays. Some keep the Holy Days [illegible] the Litany Days; and some give a weekly lecture. None, it is believed, or hardly any,* administer the communion—the great Christian act of devotion—more than once a month. The Tracts show reason strong why these holy ministries should be more frequent. They press to each pastor's heart the question, whether it is right that generation after generation of Christ's responsible ministers should pass off, and yet the Church be so far behind her own provisions for His glory, and the spiritual and eternal good of his people. The wishes on this subject, and the willingness and desire for personal services therein, of the Bishop of this Diocese, are not unknown. Why are they not seconded?

The Oxford Divines furnish much matter on these heads which Church ministers ought well to ponder; and pondering, to ask, are they prepared to answer to God for what they are doing in fulfilment of the provisions of the Church? Let them inquire what Jews, Mahometans, and Pagans are doing, as it respects frequency of opportunity for their disciples to meet in worship, and then ask what they owe to CHRIST and his cause? The Oxford Tracts will throw light on this truly solemn inquiry.

The Apostolic Succession, Mr. Editor, has been, of late, much talked about. But wherein consists its great value, if it is but *another mode* of admission to the ministry, or an *expedient form of Church government*? I answer these questions no farther than to say, that if it can be maintained on no other than these views of it, it is a mere sectarian matter, which we ought in duty to sacrifice to the grand object of union with the Christians around us. The Oxford Tracts may teach us other and more truly evangelical views. They present the Apostolical Succession as not merely a point of order, but an essential point of evangelical doctrine. Let, then, all conscientious inquirers into that doctrine, read those Tracts.

Mr. Editor,—The appearance of these Tracts is no ordinary era in Christendom. In the course of Divine Providence, they are presented to the Church in a manner, and under circumstances, which *will not admit* of their being lightly regarded. For good or for ill, they *will be seriously regarded.* It is out of man's power to prevent their *producing an effect* on the present age. It is vain to endeavor to prevent their circulation. Circulated they *will be.* Every minister and member of the Church *must be* influenced by them. Need I say to *enlightened men*—clergy and laity—what course they ought, therefore, to pursue? ECCLESIA.

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* Thank God, there is an exception. I understand that the Rector of All Saints Church, in this city, has communion on the first Sunday in every month, though Christmas, Easter, and Whitsunday, come within a month of such a day.

For the Churchman.

EUCHARISTICAL OBSERVANCES.

Mr. Editor,—A paper which calls itself, and which, therefore, I suppose, ought in courtesy to be be called, *Episcopal*—the Episcopal Recorder—seems to have been seized with a prodigious abhorrence of its Church's outward order. It represents that Church's prescription of the placing of the elements of the Lord's Supper on the table *by the Priest*—or rather the urging of this rubrical requirement, by one of our Bishops, on his clergy—as—what?—I presume the Editors can can hardly tell what—except it be a compliance with a rubric, which they did not know was in existence.

This circumstance, though trifling in itself, has led me to ask whether our "Order for the Administration of the Lord's Supper or Holy Communion," does contain prescriptions which throw light on the devout and reverent estimation in which that holy sacrament should be regarded.

Looking, then, to the "Order" itself, I find, first, that the table must have "*a fair white linen cloth upon it.*" There are godly souls who might consider this as a provision far beneath the consideration of *experienced* Christians. But so it is. The Church requires it. Let us proceed.

The alms and oblations of the people, having been collected in *decent basins*,* "provided by the parish for that purpose," the collectors are "*reverently*" to bring them "*to the priest*, who shall humbly *present* and place" the said alms "upon the holy table."

This being done, it is provided that "the priest shall then place upon the table so much bread and wine as he shall think sufficient."

Why not have the bread and wine placed previously upon the table, by the clerk, sexton, or any body else? Because the Church orders it otherwise. How, then, can you justify ministers who allow sextons, wardens, clerks, &c., to place the elements on the table? I do not justify them. They violate a law of the Church; and I should honor the wardens, sextons, clerks, &c., who should herein refuse compliance. But how do you justify the editors of the Episcopal Recorder in their flourish, in reference to this *requisition of their Church*, about removing the elements to the *high altar*? I do not justify them, and no good Churchman can justify them. They are, in this as in many other things, in open opposition to their Church. Let all good men withdraw from such opposition. Bishop White had *side tables* provided in the three churches of which he was Rector. He ought herein to be—the law of the Church requires that he should be—followed by all Rectors. I am happy to learn that the expressed wishes of the Bishop of New York on this subject have been complied with in many of his Churches. This is a delightful index of Christian unity, and of sound Church principle.

The priest is ordered so to arrange matters at the holy table, "that he may, with readiness and decency, break the bread *before the people*, and take the cup into his hands." Is this consistent with having altars so placed, or so constructed, that a great part of the people cannot see them? Yet there are professed friends of the Church who will ridicule the idea of a high altar!

It is provided, that if any of the consecrated elements remain after the regular administration, they shall be covered "*with a fair linen cloth.*"

If there were not such a rubric to compel them, how would some godly spirits rebel at such an ordinance, as papistically superstitious! But so it is; and its opponents must either declare against the Church, or submit to it as right and proper. And so must they to the other rubric, which requires that the remainder of "the consecrated bread and wine shall not be carried out of the Church; but the minister and other communicants shall, immediately after the blessing, *reverently eat and drink* the same."

How many, either of our High or Low Church clergy, honestly obey this rubric? I have reason to believe that some do. Let their examples be sought after and imitated.

Mr. Editor,—I have accomplished my purpose. I have humbly endeavored to show what *is* law. Let its observance be left to the consciences of those who have solemnly vowed to observe the laws of the Church.

I dare say your admission of this article, as well as my pains in preparing it, will be worked up into a proof that we lay a stress on externals altogether beneath the sublimity of vital piety and experimental religion. This may do very well in worthy men who have not put themselves under obligations to our ecclesiastical laws. But to those who have, I would say that I can conceive of no piety as vital—however noisy it may be, and whatever long prayers it may make—which is severed from moral honesty, and of no *experience* as truly *Christian* which does not embrace a strict adherence to *truth.* EUCHARISTIA.

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* Quere, Are *boxes basins*?

For the Churchman.

Mr. Editor,—Under the impression that the subjoined communication will not be uninteresting to your readers, I have thought best to ask for it a place in the columns of the Churchman. The author of it is a young gentleman well known to the writer, having been connected nearly a year with his parish, and what he promises, your readers may be assured, he will fully and promptly perform. He is one among many enterprizing and intelligent young men, resident in the numerous villages which, within two years, have sprung up, as it were, by the power of magic, over the fertile prairies, and beside the beautiful streams, of this section of the state—who would not only rejoice to see the Church *first* in the field, but would also nobly co-operate with her ministers in the holy work, whereto the Lord hath called them.

"ROCKFORD, Ill., Jan. 8, 1840.

Rev. ——

Dear Sir,—Allow me to trouble you with some business in which we are mutually concerned. When I first came to Rockford, I found a *religious* society established here, under the name of Presbyterian. As far as I could learn, the tenets of the society were similar to those by which most of the eastern societies of the same name are governed, and I became an attendant upon their services. Soon, however, I found the society had become corrupted by the innovations of the times—that its preacher was ignorant, weak, and injudicious in his private walk, as well as in his public intercourse with his congregation, and I began to sigh for the services of our humble Episcopal Church at I——. * * * * *

Now, more than ever, I feel the want of the services of the Church. And I am not alone in this feeling. There are many here who would be glad to transfer their support to an Episcopal clergyman.

My object in troubling you at this time is as follows:—I consider that there is now a better opportunity for the establishment of an Episcopal Church in Rockford than may again offer for years. The feelings of many who have been accustomed to venerate this Presbyterian society, have been changed. Our whole moral atmosphere is charged with the materials for a *revolution*; and whatever denomination strikes first must become well established. And moreover, if Episcopacy does not strike, Unitarianism will. If we can succeed in getting a clergyman of some talents, and a sufficient knowledge of the world to conciliate opposing parties, I have no doubt we shall be able to furnish him with a respectable support. I cannot be so unkind to my friends in I—— as to urge you to leave them—but if you can inform me where a clergyman may be found, whom we can employ, and who will take the same course that you have pursued in I——, we shall be glad to employ him. Or rather, I will take the responsibility of saying, that if you will or can send us such a man *soon, I will see* that he is respectably supported for one year."

I have only to add, that I sincerely pray the above may meet the eye of some one of my clerical brethren at the east, who longs to serve his Maker and Redeemer in a *far off*, and spiritually destitute region. How long must this vast and promising field lie unimproved by the Church? When will she awake to a sense of the necessity and duty of, at least *exploring* this sadly neglected portion of our own cherished land? Yours most truly, &c.,

FAVONIUS.

For the Churchman.

THE VOICE OF THE CHURCH AND THE TIMES.

Chiefly addressed to Churchmen in easy circumstances.

BRETHREN:

Lent is at hand, and the judgments of heaven are abroad. The Church and the times together proclaim a Fast. If ever we might disregard the voice of the Church,—monitor of ages! that has been crying, Repent ye, to the generations of eighteen hundred years,—it is not now when that ancient voice is echoed back so fearfully by the voice of the passing times—it is not now when our public calamities are calling as loudly as the Church—"Turn ye to the Lord with weeping and fasting and mourning." The conflagrations in our cities, the appalling loss of human life, and the loss of character more appalling, bankruptcy common and too often dishonorable, trade stagnant, poverty idle, profligacy and riot on a frightful increase,—surely these things have a voice, if God ever speaks to us by his providence, and might of themselves demand a Fast.—Lent comes most opportune. The Church provides for us what, as a community, as well as individuals, we eminently need. Let us then not treat it as an empty form, or an obsolete custom, as we have too much done in former years. Let us honestly try whether the discipline of old, is not still a wholesome discipline for our souls. Surely, we are not so wise that we may safely discard the wisdom of our forefathers. We are not so strong, that we may lay aside the helps, which to them were indispensable. If it was good for them to keep the Lenten fast, that by mortifying their bodies, they might the better govern their spirits, why is it not also good for us? Have we found an easier way to heaven? Has science shed light on the means of salvation? Has a new entrance been discovered to the kingdom of heaven? Has the strait gate been widened? Has the narrow way become broad? Did the holy men and women of the best days of the Church, did the first disciples, nay, did our Lord himself and his apostles, watch and pray and deny themselves, and may we revel in plenty and satiate our appetites and lead lives of ease, and nevertheless be still treading in their footsteps? What is that imitation of Christ worth, which knows nothing of bearing the cross and and denying ourselves daily? What trait of resemblance have we to his early followers, if for a few weeks in the year we are afraid of a little abstinence? Our religion has certainly grown into a very comfortable sort of thing. We read the Scriptures and say our prayers—we are kindly disposed to the ministers of religion and assist in their support—we keep the sabbath—we go to the communion—we are thankful for the good things we enjoy, and breathe a sigh of penitence for our sins.—We do not forget the poor, and we give something to the societies: at the same time we provide for ourselves as far as we can afford it, much in the same manner as the people of the world. We are as fond of our comforts as they are, our tables are supplied with the same luxuries, our houses are furnished with the same show and glare, the accommodations for our ease are as numerous and elegant, our families are as expensive, and indeed in all outward things it would be difficult to point out a difference. I speak in a general way. The inconsistency is not universal; but were some Christian of the primitive age to return to earth and set about discovering his fellow disciples, by their simple mode of living, or their self-denying habits, we cannot doubt he would be greatly at a loss. It is true, that, for the most part, we are fond of warm sermons, we are not backward in going to religious meetings, we love spiritual excitement, and it must be confessed there is a great deal of lively zeal in what we esteem the cause of religion; but the sober, righteous and godly life, the renunciation of the *spirit* of the world as well as of some two or three of its amusements, the pursuit of gain regulated by the golden rule, the restrained and cautious indulgence in pleasure, the resolute self-control, the subjugation of pride, the quiet imitation of Christ, the crucifying of the flesh with the affections and lusts, and such evangelical virtues—howr arely are they the fruits of popular religion! But, without determining how far we are in general out of the way, it will do us no harm, my brethren of the Church, to bring ourselves for a while within narrower limits. If we are not too indulgent in the whole course of the year, we can yet afford to be somewhat less indulgent during a part of it. It is possible for us, I suppose we will all admit, to live somewhat nearer the Scripture standard, we can be a little more like the first Christians. Lent is an excellent time for making the important experiment. It cannot possibly do harm, and no one can calculate the amount of good until after the trial. Let us, then, as true sons of the Church, keep Lent in earnest; and in doing this, let us, be sure, in the first place, to make it what the Church declares it to be—"a season of extraordinary devotion."—Let us find some part of the day which shall be regularly a consecrated hour, in which we will examine ourselves more faithfully, repent of our sins more deeply, read the Scriptures more diligently, and look with more simple faith to the Saviour, for "wisdom and righteousness and sanctification and redemption." Let us make it a point to be present at whatever religious services may be held in our respective congregations. And then let us see whether we cannot dispense with some of our ordinary indulgences—whether we cannot sit down to plainer meals—whether on Wednesdays and Fridays (according to the old custom) we cannot live on simpler and lighter food, which indeed would be as favorable to health as to devotion—whether the number of mere gratifications cannot be abridged. If at other times, while our board is spread with superfluities, if not with delicacies, we can persuade ourselves that we have nothing for alms, and can send the petitioner from our doors, let us have too much conscience to do so, at least in Lent; and by curtailing our luxuries, let us find the means of extending our charities.

This last suggestion is another reason for observing Lent particularly as a time for self-denial. It would enable us by a simple and easy method to enlarge the means of our liberality, and at the same time teach us how much we can spare from the enjoyments of life without suffering any serious inconvenience. Suppose each of our families should deduct every week but a trifle from their ordinary appropriation to the table, to dress, to amusement, or it may be to mere fashion or folly, and lay it aside for some good object—that it was the pious custom of Lent, for every good Churchman to consider, as the occasions occurred, whether he might not do without this or that little indulgence, and give the money to a higher purpose than a minute's gratification of his appetite. Suppose this were done by all the families of a congregation, or by all the families of several congregations, in the course of the six weeks, how respectable a sum would be gathered for charity! and how much more acceptable would the Fast be in the eyes of heaven, by its being made the means of more abundant almsgiving. To every such suggestion the common reply is—we can do both—we can indulge ourselves moderately, and be liberal besides. So you can—but if you are systematic in your expenses, the less your self-indulgence, the greater may be your liberality. Besides, self-denial is the test of benevolence. The kind action that costs us nothing, is of doubtful virtue. To eat, drink and be merry, and send a portion to the poor, is the generosity of the world: it is very well, but it has nothing peculiarly Christian in it—a heathen might do it as well as a Christian. But to be satisfied with a simpler repast—to wear a plainer garment—to forego an accustomed comfort, in order to relieve a needy brother, or help to propagate the Gospel in the world,—is charity indeed. And certainly, something in this way seems to be our bounden duty in the coming Lent, when, as I have intimated, there is so much need that our fasting be accompanied (as it hath ever been of old) with almsgiving. In this manner, how large might be our offerings at the communion on Easter-day! And what a beautiful thing it would be! How would it redound to the honor of the Church we love, and illustrate the true spirit of her institutions, if by all the families in her communion, acting on this idea, some thousands of money consecrated to religion and charity, could, on her chief festival, be laid on her altar as the fruits of self-denial during Lent!

We cannot doubt, brethren, that the subject of this address is worthy of our serious thoughts. If Lent is but a name, the sooner it is erased from the calendar the better. Let it not stand there merely as a memento of by-gone days. But if it is really an institution of the Church—if it be one of the old paths which it is not safe for us to leave—a salutary discipline both for body and soul—then let us observe it accordingly. Let us not every year begin a mock fast on Ash Wednesday; let us not say, in some of the most solemn language of the Liturgy—that we "turn to the Lord in weeping, fasting and praying," and go from the Church to indulge in as much worldliness and gayety as ever. Let us not pray that we may have grace to use such abstinence, that "our flesh may be subdued to the spirit," and not think of using any abstinence at all. Such inconsistency, if we reflect on it, appears dreadful; it disgraces the Church, and grieves her divine head. As we profess to be her sons, clergy as well as laity, let us cherish [illegible] spirit of Jesus Christ, which we believe to be imbodied in the Church. Let there be an exhibition of that spirit in our lives. We may talk, and preach, and write for the Church, and men will talk, and preach, and write in reply. Let us act and live, let us watch and pray, let us fast and give, and our arguments will not be so easily repelled. Let us have the Apostolic spirit as well as the Apostolic succession; and we may rest assured that a self-denying life, a spirit dead to the world and crucified with Christ, a faith working by love and overcoming the world, abundance of good works, watchings, fasting and prayers—are the only developements of the Apostolic succession that will have weight with men—and these *will* have weight. They will be a manifestation of the Church as the body of Christ. They will not be lifeless words, but an epistle, like the fruits of St. Paul's ministry in his Corinthian converts—"written in the heart to be read and known of all men." Let not that manifestation be wanting. Let the life and energy of the Church, animated anew by the spirit of God, be seen in all her members. Let them awake from their slumbers. Let them realize their calling—and as repentance is their first work, in the revival of their faith, let them humble themselves before God in the great annual Fast.—Then we may say in earnest in the epistle for the day on which it begins, "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children, let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, spare thy people, O Lord, and give not thine heritage to reproach." Who knoweth if he will return and repent, and leave a blessing behind him? Who knoweth but the set time to favor Zion is come? who can tell what gifts the prayers of an humbled and repentant Church, many procure for herself—what blessings her intercessions may draw down upon the country at large?

FRATER CATHOLICUS.

Bishop Ives held an ordination in Christ Church, Raleigh, on the fourth Sunday after the Epiphany; and admitted to the Holy Orders of Deacons, Joseph Blount Cheshire; morning prayer was read by the Rev. Professor Green of Chapel Hill; the candidate presented by the Rev. Dr. Freeman, Rector of the Parish; and the sermon preached by the Bishop, on the subject prescribed by the rubric. On the following Sunday the Bishop administered in the same Church, the holy rite of Confirmation to three persons.

We understand that Bishop Ives, should his health permit,—which we are very sorry to learn is much impaired—will soon proceed to Savannah, Georgia, by invitation of the vestry of the Episcopal Parish in that place, to consecrate their newly erected Church.—*Banner of the Cross.*

DIOCESE OF MARYLAND.

EPISCOPAL SERVICES.

On Sunday 16th instant, Septuagesima Sunday, in St. Peter's Church, Baltimore, after morning prayers by the Rector, the Rev. D. Henshaw, Bishop Doane preached and confirmed one hundred and twenty-two persons; thirteen of whom were from the Church of the Ascension. The Rev. Messrs. Quinan and Peck were present.

In the afternoon, in St. Paul's Church, the Rev. Thomas J. Wyatt read prayers, and Bishop Doane preached. The Rev. Mr. Waters was present.

In the evening, in Christ Church, after prayers by the Rector, the Rev. D. Johns, Bishop Doane preached and confirmed ninety-six persons. The Rev. Messrs. Quinan, Waters and Kepler were present.—*Ibid.*

THE CHURCHMAN.

SATURDAY, FEBRUARY 29, 1840.

THE CHRISTIAN IMITATING HIS LORD IN DOING THE WORKS OF HIM WHO SENT HIM.

We referred in our last to our Lord's instructive and impressive allusion to human life, as if it were but the continuance of a single day: "I must work the works of Him that sent me while it is yet day; the night cometh in which no man can work." In these words, as well as in the emphatic declaration, "My meat is to do the will of Him who sent me," we perceive His anxious solicitude to accomplish the work for which he was sent into the world. As the followers of Christ, Christians are bound to be actuated by the same general principle; to cherish the same anxious solicitude to be saved, reformed, instructed and purified, which he felt to save and reform, to instruct and sanctify, all who should come to God by Him.

To be saved and justified, to be instructed, reformed and sanctified by Christ, and to obey him in all things by the energy of the Holy Spirit whom he has sent to us from the Father as the principle of the new birth; this is the life of the Christian; the work which he is to accomplish "while it is day, and before the night cometh in which no man can work."

The obstacles to this work are not found in habits of vice and irreligion. These are more than obstacles to the Christian life: they are a direct contrariety to it; works of a diametrically opposite kind; works of death and not of life; and works which, unless forsaken by repentance, must leave their subject forever in the death which they have entailed on him.

But there are many things connected with life which are indifferent; neither good nor bad, holy nor sinful, in themselves; but which become one or the other to us, according to the use which we make of them; and which may serve, therefore, either to promote or retard the work assigned to us. These are the obstacles which it is the part of Christian prudence to turn to the advantage of the Christian life.

Such are the cares of life. We mean not corroding and anxious cares, but those just and needful cares for our temporal support without which even good men would come short of their duty. The former argue a distrust of God, and are discouraged and repressed by the whole spirit of our faith, and indeed forbidden by specific precepts of our Lord: they are at once the offspring and parent of discontent and misery; and can therefore be no part of the Christian life, which is a life of interior peace and happiness. The latter grow out of the constitution of our nature; are instituted by God as salutary means to a necessary end; are entirely consistent with a trustful temper, and favorable to its development, and are every where countenanced and enjoined by the Scriptures. God has given us our bodies, and the means of providing for them; diligence and frugality in the use of these means is a part of our duty to Him, and a duty which He expects us steadily and conscientiously to perform. In the exercise of this needful care and attention to the things of this life, we save ourselves and our families from dependence on others, obtain the means of dispensing relief to the poor and afflicted, and of extending the kingdom of our Lord, and multiplying the blessings of peace on earth and good will to men. We thus live in the way of God's appointment; our prayers and efforts are reciprocal, mutually invigorating to each other, and productive of growth in the Christian life.

But let these cares be extended beyond the limits, and in contradiction to the principles of our faith; let them [illegible] corrosive and [illegible] us with feverish anxiety to the accumulation of wealth, and they become baneful or destructive to the Christian life. Inward peace and happiness have fled; and trust in God and love to man, if they have not preceded its flight, are in danger of following it. Such anxious solicitude for riches grows by indulgence, and is apt by degrees to beget a sour and churlish temper, an unchristian and selfish spirit, a covetousness and love for the world. As good works spring necessarily from faith in God, so do evil works spring from trust in riches, or devotion to the world. Unfairness and dishonesty, overreaching and oppression, dissipation and extravagance, sensuality and luxury, all the petty meannesses of trade, and the splendid vices of fashion, have their common origin in that covetousness which is idolatry; a love for the world, and bondage to its lusts.

And as the cares, so what are called the accidents of life, may become, according as we take them, impediments or benefits to the Christian life. Bodily injury, reverses of fortune, the failure of those with whom we are connected in business, the death of friends and relatives, are events of this description; not necessarily unpropitious to the Christian life, but liable to become so, unless we are alive to the danger. How many, whom losses in business have driven to dishonesty and fraud, to desperation and ruin! How many whom the death of a friend has plunged into despondency, and tempted to distrust of the divine goodness, and to murmur at the dispensations of his providence! How many, who are daily unfitted for the just discharge of their duties by the ordinary crosses of life! It is the part of Christian prudence to guard against these dangers; to beware that they neither warp us from our duty, nor slacken our attention to it; and to pray that God may convert them into occasions of increasing our faith and trust in Him, and enabling us to prosecute the work assigned us, in dependence on His goodness and submission to His will.

To quicken our diligence and fidelity in doing the work of Him who sent us, to guard us against the dangers of the Christian life, and to bring us in the way of grace to resist and conquer them, is the object of the Church in requiring of her members, during the approaching season of Lent, such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion. We trust that all will follow her holy requirement, and make the season the occasion of examining into the state of their hearts and lives before God, and of imitating the example of our Lord, in doing with fidelity and diligence the work of Him who sent them. We would have the call obeyed in the spirit of filial and enlightened love; for it is the sense of God's infinite love which is the spring of the Christian's life. If He gives us prosperity, it is that His goodness may lead us to repentance; or if He sends us adversity, it is that He may correct and amend whatever is amiss in us, try our faith and patience, and confirm us in the habits of a resigned and holy life. Whatever, then, his dispensations may be, they are a call from the Father to all those who are his children by adoption and grace, to turn from the world, to look into their hearts and to seek, with penitent resolutions and filial confidence, grace and direction for the prosecution and completion of that work on which depends the happiness or misery of eternity; and which must either be done in the day of life, or left undone forever.

SOUTH CAROLINA.—The impression of our last sheet had hardly been struck off when we received the gratifying announcement of the election of the Rev. Dr. GADSDEN to the Episcopate of South Carolina. The election, as our correspondent informs us, was by a majority of three among the clergy and of seven among the lay delegates. The Charleston Mercury, we observe, makes the clerical majority to be one. We have seen no official account.

Dr. Gadsden has taken a prominent part, for many years, in the councils of the Church, and we sincerely hope he may long be spared to adorn the high office to which he is called with the judicious counsels and consistent course for which he has been uniformly distinguished.

LENT.—The eloquent exhortation in another column to the due observance of this sacred season will not, we trust, be without its effect on the minds of our readers. We wish that communications of a similar kind were more frequently contributed to our columns: their authors would confer a favor on us, and discharge a debt to the Church.

ST. MARY'S HALL.—We hope the advertisement in relation to this institution may attract the notice of some person who can promote the wishes of the advertiser.

WESTERN NEW YORK.

Bishop De Lancey has given notice of his intention to hold an ordination in Trinity Church, Geneva, on Wednesday the 18th of March next, for the purpose of admitting the Rev. Samuel Cook, and the Rev. W. W. Hickox, Deacons, to the order of Priests. The period selected is one of the stated times of ordination, and the Bishop, through the columns of the Utica Gospel Messenger, suggests to the clergy of the Diocese the employment of the special prayer provided "to be used in the weeks preceding the stated times of ordination."

ST. MATTHEW'S EPISCOPAL CHURCH.

The religious wants of the colored people of this city call loudly for the compassionate consideration of all who bear the name of Christ. Of the twenty thousand of this class, twelve thousand at least, as we are credibly informed, are living without the knowledge of Christ, buried in ignorance, without hope, and, as it were, without God in the world.

Isaiah De Grasse, a clergyman of our Church, a man of competent talents and knowledge, a man of piety, humble, faithful, diligent and of discreet zeal in his vocation, has sacrificed the prescriptive advantages and privileges of society which he might have enjoyed, generously owned a depressed people with whom he is but slightly connected by blood, and determined to share their fortunes and minister to their bodily and spiritual necessities. Mr. De Grasse asks assistance: he asks for means to defray the expense of a room for public worship, and to afford him a decent maintenance; he asks this of the white population, because the blacks are, for the most part, too poor and abject to help themselves; he pleads the cause of the poor and helpless at the doors of the rich and powerful and is, to a great extent, repulsed.

Our country is in a foam of sympathy for the unhappy state of its colored population: and two powerful and antagonist societies are formed for their melioration and relief. These societies are of no avail for an application like the present. The one creates no sympathy for a congregation of colored people who would conduct their worship separately and by themselves, instead of mixing in other churches; the other has in view the specific object of encouraging emigration, and creates no direct sympathy for a clergyman who aims, by the ministry of consolation, to strengthen the ties which bind his people to the country in which they have been born and bred.

We have no wish to say any thing about the Anti-Slavery nor against the Colonization Society. We merely wish to direct attention to the fact, that neither the insane projects of the one, nor the benevolent designs of the other, are of any direct avail in administering to the bodily and spiritual necessities of the twelve thousand blacks in our own city who are virtually in a state of heathenism. There is one fact at least in proof of these people being worse off than they would have been if the former society had never [illegible] De Grasse is pastor) pay $500 per annum for the building in which they meet for worship; they pay this large sum because they can get no suitable room more cheaply; for although Mr. De Grasse has applied for cheaper rooms, and has several times been on the point of engaging a room for about half the price which would have answered the purpose of his Church equally well, yet on explaining that he wished it for the use of a congregation of colored people, the owners *have refused to rent it for fear of a riot.*

We make these remarks not to throw blame on others, nor to discourage our readers from extending their countenance, as men and citizens, to any society or societies, which their judgment may approve; but in order to press on them more strongly the urgent necessity of acting as members of the Church of Christ for their own brethren. Here is a minister of the Church with a congregation of faithful men gathered around him, who by their lives and conversation, and by the sacraments and preaching of public worship, desire to testify the power of the Gospel of Christ among a population of 12000 heathen at our own doors, and whose worldly state virtually subjects them to a heavy amercement for the privilege of enjoying a secure place of public worship, who apply to us for aid. Verily if such an application do not present a suitable opportunity and a powerful call for the exercise of Christian charity, it would be hard, we think, to find one that does.

In April last the Bishop of the Diocese gave Mr. De Grasse the following letter, commending him to the Christian sympathies of the Church. We trust that they who then opened their hearts and purses to the application will be induced to renew their bounty. Donations may be sent to the Rev. Isaiah De Grasse, No. 43 Liberty street.

> The undersigned begs leave again to commend to the patronage of Episcopalians in this city the efforts making to establish a second church for colored peeple. There is no doubt that that portion of our inhabitants would be greatly benefited by the success of the measure, and that the community at large would share in the benefit. The expenses heretofore sustained in the above enterprise have been in strict accordance with the terms on which subscriptions were raised. Circumstances beyond control for a while impeded the progress of the measure. These, it is hoped, will not be allowed to discourage efforts and contributions in its behalf. The prospects of its success are now very promising, and the renewal of public liberality in its behalf is hereby respectfully and earnestly solicited.
>
> BENJAMIN T. ONDERDONK,
> Bishop of the Diocese of New-York.
> New York, April 15, 1839.

There is nothing like a bold attempt. Our New York contemporary, the *Churchman*, finding it no longer possible to reconcile Protestant opinions regarding Christ's presence in the Holy Eucharist—for Warburton has driven him and the Oxford Tracts rather hardly—has now taken another means of reconciliation. It is simply in asserting, that Catholics no longer hold a real presence of Christ, synonymous with transubstantiation!! Good-natured, well-meaning man, it will not do; such a puerile attempt exposes the author to the charge of folly as well as *weakness*. Does not the *Churchman* know that Catholicism, in no case, admits her children to wander into paths of their own invention?—such privileges of *religious freedom*, is the essential birth-right of Protestant *unity*. We confess, that at other times such *pettiness* would have created contempt; at present, it is calculated to excite, rather, pity. As however, he does not "wish to press upon us the rigid meaning of our expressed principles," perhaps he may not think it obtrusive, as he is so kindly-meaning, to direct us to Catholic writers where we may find our *new* creed expressed. The names of a few of those "more enlightened Catholics" will be most acceptable.

Catholic Herald.

REMARKS.—The style of the above paragraph would deter us from taking the least notice of it, were it not that the complacent professions of self-possession and courteousness which this same paper has so often repeated when the strong or *Catholic* points of its faith have been gratuitously assailed, make it matter of interest to watch its contortions when its editor, by his own imprudence, has drawn attention to one of the weak or *Romanist* points of his creed.

Our assertion was, that intelligent Romanists of the present day denied the corporeal and organical presence, and had in truth come silently over to the original Protestant ground, viz., the real and spiritual presence. In proof of this, we might refer to the most eminent Romanists, from the time of Bossuet—the great reformer of his Church, and in effect a Protestant—to the present; but we prefer to bring the matter to a shorter issue, and refer to the editor of the Catholic Herald, and to all the bishops and doctors of his Church in this country; none of whom would forfeit their respectability in their own communion, or their hopes of proselytism in the ranks of Protestants, by reviving the gross error of a carnal or organical presence, which the reformers—Luther, Calvin, and Cranmer—have effectually exploded.

The declaration of the Council of Trent is, that the whole substance of the bread is CONVERTED into the body, and the whole substance of the wine into the blood; which CONVERSION, the Council declares is most aptly styled transubstantiation. Now the *real presence* is certainly a far different thing from this *conversion*. Still we did not say that Roman Catholics no longer hold a real presence synonymous with transubstantiation; for since the latter term has been fastened upon them, we know they must explain it to be synonymous with the former. But what we said, and still say, is, that while this is the case, we are reluctant to press upon them the literal meaning of words which are "of sour consequence if a man shall squeeze them."

Now instead of being angry, the editor of the Catholic Herald ought to thank us for this forbearance. For he cannot but be aware, that ever since the humane and ingenious Bossuet, to the alarm of some of his brethren and the astonishment of others, undertook, by a system of refined explanations, to remove the scruples of Protestants, especially those who were suffering under the Revocation of the edict of Nantz, the Church of Rome has virtually had the benefit of "a new creed." Among other beneficial changes, not the least has been a *practical* return to the Catholic doctrine of the Real Presence and a disposition to keep out of sight the precise point of the conversion of substance. We are sincere in congratulating Roman Catholics on their silent Reformation; and shall adhere to our determination not to impute to them the consequences of impiety and blasphemy with which Protestants are too apt to reproach them.

We trust that our amiable contemporary will do us the justice to remove the erroneous impression of our meaning which he has given his readers, many of whom, we doubt not, are distinguished for a suavity of temper, and courteousness of language, which they have not learned from the editor of the Herald.

We beg to add our entire concurrence in the conviction, that "Catholicism in no case permits her children to wander into paths of their own invention." As a true Catholic, we bow to her authority, and are ready to embrace all the decisions of the Catholic Church, in the firm assurance, that they are the true exposition of the WORD OF GOD; and for the same reason we *protest* against all private opinions, metaphysical subtleties, and decrees of popes and provincial councils being imposed upon us as articles of faith.

HIGH SCHOOL.

We wish success to the attempt to establish in Virginia a High School, on the principles explained in the circular in another column. The great difficulty in institutions of this kind is, to find men rightly furnished for the labor. Talents and learning, and the tact to make them available for the purposes of instruction, are indispensable; but even these qualifications are more easily found than the untiring and indomitable spirit of benevolence which leads its possessor, who must be at the same time a man of talents, education, and practical knowledge of human nature, to throw himself, mind, body and estate, wholly and exclusively into the work, for the sake of the good he may accomplish. Instruction in the various branches of knowledge may be ably and efficiently imparted by men who live also for other objects, and devote to their classes an allotted portion of their time; but to become the moving spring of such an institution as the contemplated High School in Virginia, to exercise an influence which shall be scarcely seen, and yet everywhere felt, to be the friend and counsellor of every pupil individually, as well as the governor of the whole collectively, to carry on the work of *education*, in its largest and broadest sense, forming the habits, principles, and character of each, and giving tone to the whole, a man having the other rare and needful endowments, must have the further requisite of entire self-consecration to the work. He must live for his vocation, and nothing else; its labor must be his meat and drink; his school, and nothing else, must be his family, his home, and his life. Good salaries will procure good instructors and professors; but neither money nor fame can procure the right sort of man to be the Principal of such an institution as the Virginia High School. Such a man must be above the consideration of money, and regardless of fame, as meted by the standard of this world. He must be a Christian by grace, a scholar by education, a gentleman from habit, and a laborer by nature, and then take the work for the love of it. We cannot doubt that there are such men in our country; that there are men, we mean, of the requisite qualifications, and of a noble and persevering spirit of philanthropy, who need only to have their attention turned, by the grace and providence of God, to such an object, in order to embark in it. It is men of this kind that the Church and the country need. The multiplication of such schools would be the greatest conceivable blessing to our country; and would be of particular benefit to our colleges, by tending to reduce their number, to raise the qualifications for admission into those of greatest celebrity, and to lead the public to concentrate their patronage on a few rival institutions,* which (if they were few) might become the glory of the land, and afford their professors employment which would give full scope to those vast talents and commanding acquirements that have now a comparatively limited field on which to display themselves.

We repeat the wish of success to the enterprise in Virginia, and we hope that the clergy and laity of that diocese will co-operate zealously with their pious and indefatigable bishop in its accomplishment.

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* The present number of colleges in the United States is 92, and the number of students 9,148; making an average of less than 100 pupils for every college.

TO CORRESPONDENTS.

"M. Y." in our next; our matter for the present number was nearly complete when his piece was received.

"A. C. C." "T. E. J." and "M T," are received.

"An Old-Fashioned Churchman" was too late for this week.

"D." in our next. The insertion of "Ecclesia," &c., is itself an acknowledgment of others, the writer of which will accept our best thanks.

SHAKSPEARE.—It is always interesting to trace the fidelity of the poet to truth in the scenes which he describes. An instance of this occurs in the following account of the coronation of Anne Boleyn, from Shakspeare's Henry VIII.

"At length her grace rose, and with modest paces
Came to the altar: where she kneeled, and saint-like
Cast her fair eyes to heaven, and prayed devoutly.
Then rose again, and bow'd her to the people:
When by the Archbishop of Canterbury
She had all the royal makings of a Queen;
As holy oil, Edward Confessor's crown,
The rod and bird of peace, and all such emblems
Laid nobly on her; which performed, the choir,
With all the choicest music of the kingdom,
Together sung *Te Deum*."

The truth of the description receives illustration from the following extract of a letter of the Archbishop of Canterbury to Archdeacon Hawkins, vol. I, p. 31 of Jenkyn's Cranmer.

"In the morning there assembled with me, the bishop of York, the bishop of London, the bishop of Wynchester, the bishop of Lyncoln, the bishop of Bath, and the bishop of St. Asse, the abbot of Westminster, with ten or twelve more abbotts, which all revestred ourselves in our pontificalibus, and so furnished with our crosses and crosiers, proceeded out of the abbey in a procession into Westminster Hall, where we received the Queen apparelled in a robe of purple velvet, and all the ladies and gentlewomen in robes and gowns of scarlet, according to the manner used before time in such business; and so her grace, sustained of each side with two bishops, the bishop of London and the bishop of Wynchester, came forth in procession into the Church of Westminster, she in her hair, my lord of Suffolk bearing before the crown, and two other lords bearing also before her a sceptre and a white rod, and so entered up into the high altar, where divers ceremonies used about her, I did set the crown on her head, and then was sung *Te Deum*," &c.

A few lines before, in the same letter, Cranmer says, "And so proceeding throughout the streets, passed forth into Westminster Hall, where was a certain banquet prepared for her, which done, she was conveyed out of the back side of the palace into a barge, and so unto York Place, where the King's grace was before her coming," &c. Where in a reference to York Place, Mr. Jenkyns also appositely quotes in the margin:

"Sir, you
Must no more call it York-Place, that is past;
For since the Cardinal fell, that title's lost;
'Tis now the King's, and called—Whitehall."

☞ At a regular meeting of the Standing Committee of the Diocese of New York, held on the fourth Monday in February, the Rev. Charles H. Halsey, John B. Kerfoot, and Caleb Clapp, Deacons, were recommended to the Bishop for Priest's Orders.

PERCEVAL ON THE APOSTOLIC SUCCESSION.

The agent of the P. E. Tract Society notices with much satisfaction that he may hold the Editor of the Churchman responsible for twenty dollars, provided assurances are received from others of sufficient amount to publish the above named work in a suitable style, &c.

A Rev. Rector, always prompt to aid every institution of the Church, pledges himself for twenty dollars over and above his regular Collection for the Society. Two other clergymen have promised contributions, and no doubt the liberality of Episcopalians will furnish ample means for that special purpose, as well also for the general objects of the Society. Contributions will be most thankfully received at the Depository, 28 Ann street, by

THOMAS C. BUTLER, Agent.

SUMMARY.

CIRCULAR

Of a Committee of the Trustees concerning the High School of the Diocese of Virginia. January 10, 1840.

Dear Brethren and Friends:—The Committee to whom the Trustees, acting in behalf and by direction of the Convention, intrusted the important task of establishing an High School, beg leave to communicate to you the progress we have made in the interesting experiment, and to invoke your aid in the prosecution and consummation of it.

We are happy to state to you that we succeeded in purchasing a very eligible situation adjoining our Seminary, about three miles from Alexandria, for the sum of five thousand dollars; which sum has been paid and a deed for the property secured. The property consists of an excellent mansion and out-houses, built of brick, and containing about twelve rooms, together with a small farm of more than one hundred acres of land.

At this place the Rev. Mr. Pendleton, Principal, and two assistants, have made an auspicious commencement with thirty pupils, that being the largest number which could be accommodated. Many applications having been made which were necessarily declined for want of room, it was felt to be a duty at once to adopt the most prompt measures for additional buildings of sufficient dimensions to answer the design of the institution. We have, therefore, made a contract for such buildings to be erected early in the spring, and to be completed so as to receive the full quota of pupils by the beginning of another session. We estimate the buildings, and all other things necessary to put the institution into full operation, at ten thousand dollars. One object of this Circular is to ascertain which of our many friends are able and willing to enable us to comply with the engagements made.

In order that they may do it the more willingly, their understandings as well as hearts being impressed with the great importance of it, we beg leave to ask their serious attention to some remarks upon the necessity, the peculiar character, and the advantages of the proposed institution.

Of the great need of such an institution.

That there are wanting institutions different from the private schools, the academies, and colleges now in use, where Christian parents may have the religious education of their sons more systematically and faithfully attended to, and their literary education conducted more accurately and extensively than can be done by private tutors, or is now done by our other schools, so as to prepare them for receiving more benefit from a college course, or even to supersede the necessity of a resort to college, in the case of those whose parents are either unable or unwilling to send them there, is a truth too deeply and generally felt to require an argument. But few words need be said on this point.

At a very early period, the schools now within reach have, for the most part, exhausted their ability either to govern or instruct any longer the youth committed to their care; and since it is supposed that a year or two at college is necessary to complete what is called an education, parents not knowing what else to do with them, and anxious to get through as speedily as possible with the expense of preparing them for some profession or occupation in life, hurry them to the university, or some of the colleges of our own and other States, at a period of boyhood, in an unprepared state, without habits of study, or any fixed principles to guard them against the dangers of college life, so as to fill the minds of all who feel for the welfare of youth with the most painful apprehensions for them.

What numbers are there who enter upon the fearful exposure of a college life, years before they could be reasonably expected to be prepared either with elementary knowledge, or with studious habits to make a right use of the advantages of a college! And what numbers are there who, on this account, blast all the hopes of parents and friends, and in a short time return with even less than the little knowledge they carried with them, having squandered away large sums of money, and acquired habits of idleness and dissipation which may perhaps never be overcome! Had they been placed for a series of years in some institution which, while exerting a proper authority over them, and using the best method for fortifying their minds, and affecting their hearts with proper principles of religion, was also grounding them well in all the studies preparatory to their entrance upon a college course, and settling them in habits of application, how different might the result have been!

To supply this deficiency, and also to meet the wishes of those parents who are unable or unwilling to send their sons to any college, for there are those who ought never to be exposed to such imminent danger, is the object of an High School.

It proposes to take our sons at an early age, and by means of suitable teachers to carry them through a full course of academical and collegiate instruction, so that in the case of those who may afterwards resort to the larger institutions, it will be rather to review what they have studied, and to perfect themselves in the same, than to engage in new investigations.

How this is proposed to be effected, and whether it is practicable, we shall be better able to judge by considering in the next place,

The peculiar character of an High School.

It differs, as to its literary character, from ordinary schools, in this respect; that its range of study is larger, covering the whole ground occupied by an ordinary college. There are teachers, sufficient in number and qualifications, to instruct in all the various branches of a liberal education, so that there may be no actual necessity for resorting to any other institution, in order to enter upon the preparatory studies for the different professions of our country.

It differs from a college in this respect; that instead of the usual latitude granted to youths in colleges, a latitude too often abused, the students of the High School are regarded as under a watchful control, more like that of a well-governed private school, or well-regulated family. This feature, however, will better appear from a reference to some particulars in relation to the structure of the buildings and management of the school.

The great principles on which the buildings are constructed, and the whole management of the school conducted, is, "that an ounce of prevention is worth a pound of cure." The house is such an one as the father of a numerous offspring would build, in order to have his children as near him as possible by day and by night, under his watchful eye, so that he might know them and admonish them, and in every way to do them good. The Principal of the institution is the father of all who enter it. They live in the same house, eat at the same table with him and his family, and all his assistant teachers. If any parents be dissatisfied with the board of their children, they must be dissatisfied with that which suffices for the Principal, his family, his assistants, and visiters. The scholars sleep in one spacious upper room, well ventilated, in separate beds. In the same room sleep a certain number of the assistant teachers. All retire to rest at the same hour, and a lamp is suspended from the ceiling during the night, to prevent the execution of any of those mischievous tricks to which boys are prone. All rise at the same hour, and in company of one or more of the teachers repair to a large room, where they prepare themselves for religious exercises in a neat Chapel, which is fitted up in the building for the purpose.

As to the preparation of their lessons, instead of it being made in separate rooms, where the idle have it so much in their power to interrupt the more studious, and where so few actually employ their time well, it is conducted, during a certain number of hours each day and night, in one large room, where each has a separate table, constructed so as to prevent all intercourse. Here, in the presence of one of the teachers, they spend the hours of study, each one as much alone as if in a separate room, and more apt to study than if alone. At proper periods the different classes are summoned to adjoining rooms to recite what they have thus studied.

All must, at once, perceive how much more suitable such an arrangement is to young persons of unsettled habits, who are so prone to idleness and disorder.

The same method is observed in relation to their hours of exercise and relaxation. While they are allowed, during certain hours, a free choice of innocent amusements and healthful exercises, some of their teachers are always near them, perhaps participating with them, in order to prevent improper language, unfair conduct, or angry disputation. All persons who have paid any attention to the management of boys during the period of their education, will see at once how much temptation will be avoided, how many faults and crimes prevented, by such an unremitted system of intercourse and oversight. It will also be perceived how much more perfectly all the parts of a right education, moral, religious, and literary, may be executed in behalf of one hundred youths, by six properly qualified teachers and tutors, in a house constructed, in all parts, with a view to the best instruction and government, than by one teacher in behalf of fifteen, or two in behalf of thirty boys, in ordinary houses, and according to the ordinary plan. It cannot reasonably be expected that one, or even two, can possess the various qualifications requisite for the completion of the education even of a small number; or even if they did, that they could by day and by night, in school and out of it, be so entirely devoted to their pupils. Where the teachers are more numerous, the labor of superintendence, as well as of instruction, may be more divided and more perfectly executed.

(*To be continued.*)

From the Banner of the Cross.

BRISTOL COLLEGE.

Mr. Editor,—I have recently read an editorial article in the Gambier Observer, in which allusion is made to Bristol College in a manner which seems to throw blame on the Church in Pennsylvania, or the Church at large in this country, for suffering that Institution to expire "for want of a few thousand dollars."

I feel very little disposition in these disputatious times to rouse a controversy upon the subject of Bristol College; but, as on some public occasion in New York, and frequently in private, as well as in the article alluded to, erroneous views have been given of the circumstances under which the said Institution failed to obtain the patronage of the Church community in Pennsylvania at the time it expired, I think proper to put on record in your paper the following, which I believe to be the facts of the case.

1. Bristol College was in its origin, progress, and consummation, a party Institution, and never had, as a Church Seminary, the sanction, countenance, or approval of the ecclesiastical authority, or of the Convention of the Diocese, within whose limits it was located. It was so avowed to be, and so defended and justified.

2. When in 1837, in consequence of internal dissensions among the Trustees of Bristol College, as to their title to the land on which the edifices were erected, disordered finances, an onerous debt, and threatened anarchy, arising from the want of an efficient head, (the President having resigned,) an application was made to the ecclesiastical authority of Pennsylvania, to aid in displacing the College from its party attitude, and in putting it on ground that should command the general patronage of the Diocese and of the Church, the proposal was submitted by the Bishop to a number of clergymen and laymen of the Diocese. A strong disposition existed at first to embark in the enterprise. But when the actual condition and prospects of the College were carefully investigated, its embarrassments presented so hideous an aspect, as to alarm the most sanguine. In the opinion of those qualified to judge, it would have needed *eighty thousand dollars* to place on a permanent basis, a college which was pressed by an immediate debt of $30,000, over which frowned an unsightly edifice half finished, which was destitute of houses for the professors; which was unilluminated by a library of its own; which had no philosophical apparatus; which was without a President; whose students were in a half disorganized state; the whole system of whose instruction required remodelling; and where the first step which the existing Faculty were prepared to recommend to the new Board of Trustees, was, to sell the Institution, and the farm on which it stood, as being an inconvenient location, and to remove the College into the village of Bristol, or to Westchester, or to Norristown.

3. It was under these circumstances that the Church in Pennsylvania, declined the attempt to sustain the sinking fortunes of Bristol College, at a period too, when the whole country was beginning to be convulsed by those pecuniary and commercial agonies, under which it is still quivering.

For one, I hold that the Church in Pennsylvania, and in New York, and in the United States, was fully justified, *in foro conscientiæ, et prudentiæ*, for the course taken. In justice to the Episcopal community, I beg the favor of you, Mr. Editor, of the Editor of the Gambier Observer, and of the Editor of the New York Churchman, to give this communication admission to your respective columns.

AN EPISCOPALIAN.

February 10, 1840.

From the Sunday School Journal.

STATISTICS OF THE ROMAN CATHOLIC CHURCH.

As the true statistics of the Roman Catholic faith in this country are often a subject of inquiry, we copy from an official document the following items:—

Dioceses,	16
Churches and Chapels,	456
Other stations,	358
Clergymen in the ministry,	402
Clergymen otherwise employed,	100
Ecclesiastical Institutions,	16
Clerical students,	148
Colleges for Young Men,	18
Female Religious Institutions,	28
Female Academies,	[illegible]
Charitable Institutions,	76

We find that in the districts which are called the dioceses of Baltimore, Richmond, Charleston, Philadelphia, New York, and Boston, the numbers are those which we have placed in the first of the annexed columns; and that in the dioceses of Detroit, Cincinnati, Vincennes, Dubuque, St. Louis, Bardstown, Nashville, New Orleans, Natchez, and Mobile, the numbers are those which we have arranged in the second column.

Dioceses,	6	10
Churches and chapels,	248	208
Other stations,	96	26
Clergymen in the ministry,	204	198
Clergymen otherwise employed,	32	68
Ecclesiastical Institutions,	9	7
Clerical Students,	70	78
Colleges for Young Men,	8	10
Female Religious Institutions,	8	20
Female Academies,	18	29
Charitable Institutions,	46	30
	745	920

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

This society, which was founded in 1699, owes its origin to the Christian zeal and enterprize of five individuals of different professions: The Rev. Dr. Bray, favorably known in the early history of our Church as Commissary of the Bishop of London for the Colony of Maryland, Mr. Justice Hook, the Rt. Hon. Lord Guildford, Sir Humphrey Mackworth, and Colonel Colchester. It was very comprehensive in its design, for it included all the great objects of Christian benevolence—the distribution of Bibles and religious books, the Scriptural educational of children, the religious superintendence of the colonies, and the building of Churches; and is the parent trunk of all the great societies of the Church of England. Its first branch was the Society for the Propagation of the Gospel in Foreign Parts, which was formed in 1701, and nine years after took under its care the Indian Mission, established by the King of Denmark, having thus the honor of being the earliest to send out from Great Britain a mission to the Heathen. Out of the Education department, which was always kept prominently in view, the National School Society was eventually formed, which now conducts the education of more than one million of children, in the pure principles of the Church of England. The last object mentioned above, as contemplated by the parent institution, was the building of churches, and this has been devolved upon another association which is now zealously engaged in endeavoring to provide for every Englishman a seat in the House of God. The income of this venerable society, a large part of which is received from the sale of its publications, was for the past year, upwards of $450,000; being an increase of $120,000 since 1832. In 1834 it circulated 20,000 Bibles, but in 1839 the distribution had risen to 100,000, and the total circulation of Bibles, Testaments, Prayer Books, Homilies, Tracts, &c., was 2,889,146.

BISHOP BROUGHTON OF AUSTRALIA.

"No one can tell," said one of the speakers at a late meeting in England, "the good that has sprung from the unwearied exertions of that blessed man. In the year 1835 he came to England for consecration. I saw him return unattended by a single clergyman to aid him in his labors, and without any hope of procuring them. I saw him leaning on his staff as if sinking under the weight of the burden which he voluntarily, for the glory of God, had taken upon himself. But I saw him also at his consecration raise his tearful eye to Heaven in humble dependence upon a higher power for that support and assistance which he knew not where to find from the hands of man; and, doubtless, his prayer was then heard. Through the funds placed at his disposal by the liberality of the societies, and the munificence of individuals, eighteen clergymen have already joined him in his labors."

CHURCH EXTENSIONS.

At a special meeting of the Church Building Committee on Tuesday last, held in this city, among other business transacted, the following grants were voted, each of which has since been confirmed by the Lord Bishop of the diocese, viz:—£100 towards enlarging the church of Chelsham, in Surrey; £325 towards repewing Basingstoke Church, by which nearly 600 additional sittings will be gained, of which 325 will be free; and £200 to the new church of Beaulieu Royals, in the parish of Boldre, for a population of 700, distant four miles from the parish church. To this last case the Society had before voted £400, but in consequence of four new churches having been lately erected in the same neighborhood, the local resources had been exhausted; and this church, though built nearly 12 months ago, could not be opened because a considerable balance remained to be supplied on the joint fund for building and endowment. The committee, therefore, voted an additional sum of £200, making their whole grant £600, which will go so far towards meeting the existing deficiency as to admit of the almost immediate consecration of the church.—*Hampshire Chronicle.*

ST. PAUL'S, STALYBRIDGE.

On Wednesday afternoon, this neat edifice, which has been recently erected, was duly consecrated by the Lord Bishop of Chester. Shortly before three o'clock his lordship commenced the ceremony by perambulating the aisles, and reading the apponted Psalms; the Rev. W. Johnson, Vicar of Mottram, then went to the reading desk and read prayers; after which the bishop ascended the pulpit, and preached an appropriate sermon. The church was crowded in every part, and amongst the congregation we noticed Lord Combermere, Captain Clarke, of Hyde, Abel Harrison, Esq., and David Harrison, Esq., of Stalybridge, Ralph Ousey, Esq., Edmund Buckley, Esq., of Manchester, &c. &c. The collection amounted to the munificent sum of £200. We understand that the Earl of Stamford and Warrington, in addition to the five acres occupied by the church and burial ground, has generously given 10,000 yards of land, on which to erect a school and parsonage-house.—*Manchester Chronicle.*

HORSLEY.

On Wednesday, the 10th inst., this new parish church and cemetery were consecrated by the Lord Bishop of Gloucester and Bristol, in the presence of about 40 of the clergy, and a very numerous and respectable congregation, the service being read by the Rev. S. Lloyd, the Vicar, and an able sermon preached by the Rev. M. B. Hale, Incumbent of Stroud, after which £182 19s. were collected (including £50 presented by Edward Wilbraham, Esq., in addition to his previous subscription of £100.) The bishop expressed himself gratified with the whole arrangement, and was afterwards, with about 70 of the clergy and principal contributors, entertained by the vicar, to whose strenuous exertions amongst his own family connections and neighbors, the parish are chiefly indebted for this very handsome and much admired edifice. It is cruciform, built of fine white stone, by Messrs. Rickman and Husey, in the old English style, to harmonize with the ancient tower, from which the old bells rang out merrily during the day; out of 1032 kneelings, being about twice the number contained in the old church, 586 are appropriated as free for ever, the Incorporated and Diocesan Church Building Societies having granted £500 each towards its erection. On Friday 272 children, forming the Sunday and day schools, dined in the parochial school-room on roast-beef and plum-pudding, furnished by subscription of the neighbors, and on Sunday, the 29th instant, the Rev. Edward Blackwell, Incumbent of Amberley, preached most impressively, and collected £27 18s. 8d., leaving a deficiency of about £120.—*Bristol Mirror.*

CATHEDRAL AT CALCUTTA.—At the December meeting of the Society for Promoting Christian Knowledge, the Secretary read a letter from the bishop of Calcutta, in which he stated his intention to build a cathedral at Culcutta, 200 feet long, 60 feet wide, and 60 feet high, with a north and south transcept, and a spire as nearly like the Norwich cathedral, as one 220 feet high could be like one 313 feet high. He thought that £40,000 would provide the building, organ, painted glass windows, &c., &c., &c., and endow a dean and four prebendaries. He would not like to injure the plan for the want of funds, and, therefore, it might require £50,000, or even £60,000 to complete it.—He intended that his present archdeacon should act the part of a dean, whilst four native clergymen might act as prebendaries. His lordship said—"*I give myself, altogether, two lacks,* (£20,000,) one immediately, the other probably not till after my death; I shall have to raise by subscription here and at home the remainder;" and asked the society to make him an annual grant for the next four years. The standing committee recommended, that, at the February meeting, the board should take into consideration the propriety of granting £1,000 a year for the next four years, towards this undertaking.

We have the pleasure of informing our readers that the Rev. Dr. Warnford has transmitted to the bishop of Gloucester and Bristol, the munificent donation of £200, to be applied by his lordship in aid of the designs of the Diocesan Education Board established in this diocese.—The same liberal benefactor has, in addition to his other contributions to the objects of our Church Building Association, recently invested £1,000 towards endowing clergymen in the hamlets of Kingsholm and Hucclecote, and towards erecting a parsonage-house in the parish of Deerhurst.—*Gloucester Chronicle.*

☞ MR. JAMES A. SPARKS has been authorized by the proprietors to act as publisher of the Churchman, to receive remittances from subscribers, and to transact all business connected with the publication of the paper. Subscribers, therefore, having money to remit, or other like business to transact in relation to the paper, will please to address Mr. James A. Sparks, office of the Churchman, 124 Fulton street, New York.

We earnestly hope that those who are in arrears will give a prompt attention to the accounts which are, or will be, rendered by the publisher. The amounts separately due by individuals are small, but the prompt payment of them is of essential moment to the proprietors.

DIED,

On the afternoon of the 17th instant, after a short illness, in the 78th year of his age, the Rev. WILLIAM HAMMILL, of the Episcopal Church.

MARY EVELINE, infant daughter of the Rev. E. H. CRESSEY, Rector of Christ Church, and Principal of the Episcopal Seminary for Young Ladies, Lockport, Niagara county.

CALENDAR.

MARCH.

1. Quinquagesima Sunday.
4. Ash-Wednesday.
8. First Sunday in Lent.
11. } Ember Days.
13. }
14. }
15. Second Sunday in Lent.
22. Third Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
29. Fourth Sunday in Lent.

NOTICES.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

A Special Meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New York, will be held in the Sunday School room of St John's Chapel on Monday Evening the 2d of March, at half past 7 o'clock.

By order of the Board.

A. W. O. SPOONER, Recording Secretary.

New York, Feb. 29, 1840.

ACKNOWLEDGMENTS.

EIGHTH AVENUE SUNDAY SCHOOL.

The Teachers of the 8th Avenue Sunday School gratefully acknowledge the receipt of one dollar from a Lady of St. Luke's Church, through Rev. Dr. Smith, and also a donation of a number of garments for the poor of the school, from "M. W. B.," through Messrs Swords, Stanford & Co, Feb. 28.

CITY MISSION.

The subscriber very gratefully acknowledges the receipt of the following Donation for the benefit of the poor:

From a member of Grace Church, by Swords, Stanford & Co, $25.

ALEXANDER FRASER, 245 Bowery.

☞ Any donations for the poor will be thankfully received by the publisher of the Churchman, 124 Fulton street; Thomas C Butler, Esq. 28 Ann street; or at the residence of the subscriber, 245 Bowery. A. F.

February 26, 1840.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following sums for the poor:—

From a member of Trinity Church, $5. From a member of Grace Church, per Swords, Stanford & Co, $25.

As the distress among the poor still continues very great, for want of employment, further donations are respectfully solicited, to help them through their present emergency. They will be thankfully received, if left with Messrs Swords, Stanford & Co, 152 Broadway; at 28 Ann street; or at the residence of the missionary, No. 47 Vandam st. JESSE POUND.

Feb. 25, 1840.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From M. W. B. a bundle of clothing. From Columbia county, $5. By Swords, Stanford & Co—from J. J. S. $5. From a member of Grace Church, $50.

For the Daily Infant School—From Mrs. Banyer, $10. From a Lady of St. Paul's Chapel, $3.

LOT JONES, 192 Allen-Street.

Feb. 26, 1840.

N. B. Additional donations to meet the present trying emergency are greatly needed, and will be thankfully received, if left with Swords, Stanford & Co., 152 Broadway, at 124 Fulton st, 28 Ann st, or at the residence of the Missionary, 192 Allen st. L. J.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Miss Louisa Troup, a donation, $10. From Mrs L M Hoffman, do, $5. From Miss Parker, do, $1. From Mr. Joseph A Baker, annual, $2. From a Lady, $10. From a Lady of St Paul's Chapel, $5. Cash, from a Lady, $3. From annual subscribers, $7.—Total, $43.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
THOMAS C BUTLER, agent.

At the Depository [illegible] the Diocesan Societies for the past year. Folio Prayer Books for the desk, octavo, 12mo, 18mo, 32mo, in great variety of [illegible], Testaments, & Psalms & Hymns.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Miss Louisa Troup, a donation, $10. From Mrs E Skinner, do, $3. From Mrs Wilkes, $3. From a Lady of St Paul's Chapel, $5. From a Lady, $3. From annual subscribers, $3. Total, $27.

Donations and subscriptions received by
THOMAS BROWNING, Treasurer,
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge:

Received by Rev L B Minor, missionary to Africa, in aid of said mission: at Baltimore—from Mrs Wyman $100, Miss C Stewart $5, St Andrew's Church $66, young ladies of St Peter's Church for the education of 2 children, by Miss Mary Henshaw, $40; Theological Seminary, several ladies for the redemption of a girl to be educated at the mission school, $20—$231. From ladies of Fredericksburg, Va, $127 25. From Rev Wm Norwood, Richmond, Va, $134. From Rev Nicholas H Cobbs, Petersburg, Va, $42. At Norfolk, Va—from an Episcopalian $10, from a friend by Mr Carraway $5; from Mr Carraway and family, being first of three annual payments for education of an African boy to be named George Carraway, $20; from Mrs Julinna Steed, for education of an African boy to be named Enoch Maguder Lowe, $20; a lady, by Rev M P Parks, $5; Mrs Vickery $5—595 25. Remitted by W H Hubbard, Esq, agent at Richmond, Va, from Mrs Martha I Archer, Amelia county, $3 50; by Rev George Woodbridge, from two gentlemen of Petersburg, for Africa $10; by do from Rev M Goodwin of Staunton $25; by letter from Mrs N Kennon, Goochland co, $25. By Rev I E Jackson, from Mrs Sidney Bruce, for Greece, $5; from Mrs L Williams, Greece $2 50, general,* $1 25; from Mrs Porter Baldwin to Mr Minor for Church in Africa, 5; from Mrs Ann Byrd $1, Obed White, Esq, $1, Miss Eleanor Street 50 cts, Miss M Sidball $2 50, George F Washington, Esq, $2 50, W S Jones $1, Mrs Nancy Sheafe $5, Mrs S C Lee, Africa $1, Greece $1; Rev I E Jackson, general purposes,* $1 25—$94:—less exchange $6 15—$87 85. Received a "widow's mite" for the mission to Mesopotamia, if concluded, or if not, for Rev H Southgate's mission, $2 50. Remitted by "E," Savannah, $10. Received from a lady of New York $5. Remitted by Edward A Newton, Esq, of Pittsfield, Mass, his annual contribution, $250. Received from the Young Men's Auxiliary Education and Missionary Society of New York, per Mr J H Swift, treasurer, $125. Total receipts, $1079 60.

CHARLES J. ALDIS, Treasurer.

Bank of America, Feb. 25, 1840.

* Being one half of contributions for general purposes of Board of Missions.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The treasurer has further to acknowledge the receipt of the following donations and subscriptions—viz.

From G H Smith $1, Moses Smith $1, John H Minuse $1, John Kensett $1, Frederick N Kensett $1, R Sands Tucker $5, Cash $1, Cash $1, Henry A Beach $5, W N Seymour $5, John H Williams $2, Wm H Vermilye $5 —Johnson $1. Haynes Lord $5, B E Staats $3. Francis Tomes, junr, $1. Edward Roome $1. Robert Ray $2. C S Hoffman $4. M C Hoffman $3. Ja's F Hoffman $1. C Colden Hoffman $1. A Lady, 25 cts. Total, $51 25.

JOHN H. SWIFT, Treasurer,
Feb 26, 1840. 158 Water-street.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 19th inst., has received the following contributions, viz.

By the hands of Matthew Clarkson, Esq, from the children of St Paul's Church, Flatbush, Long Island, NY, for domestic missions, $14. From a lady in New York, for domestic missions, $5. From the Family Mite Box for February, 1840, New York, $4. By the hands of Frederick H. Stimpson, Esq, receiving agent in Boston, received from John Edson, Esq, Bridgewater, Mass, $5. By the same hands, offerings of St Andrew's Church, Hopkinton, N H, per Rev M B Chase, Rector, $17 50. By the same, from the Rev T Edson, being the semi-annual contribution of St Anne's Church, Lowell, Mass, $44. By the hands of Wm H Hubbard, Esq, receiving agent at Richmond, Va, received from Mrs Martha J Archer, Amelia county, $3 50: from Mr Newton, from the Ladies' Working Society of Cople Parish, Westmoreland co, $27 37; from George Woodbridge, per Rev Mr Goodwin, Staunton, $25; Mrs N Kennan, Goochland co, $25; from Mrs Ann Byrd $1; from Obed Waite, Esq, $1; from Mrs Milicent Jadball, $2 50; from George F Washington, Esq, $2 50; from Mrs Ann Jones $1; from Mary C S Lee, 50 cts; from Mrs Balmain, for the church in Evansville, Indiana, under the care of the Rev A H Lamon, $20; from a friend to the church, for the same object, $1; from St Paul's Church, Chilicothe, Ohio, $2; from Mary L Williams, one half of 2 50—$1 25; from Miss Eleanor Stuart, one half of 1, and from Rev J E Jackson, one half of 2 50—$1 75—in all, $115 37. Received through the hands of Mr Aldis, from "Savannah," one half, $10. By the hands of John H Swift, Esq, treasurer, from the Young Men's (Auxiliary) Education and Missionary Society of New York, for one quarter's salary of a missionary to Tennessee, $62 50, and the like sum for the Oneida mission—$125. By the hands of C C Trowbridge, Esq, receiving agent at Detroit, Michigan, received from Mr George P Williams, of Pontiac, part of a missionary station, for domestic missions, $9. Total receipts, $348 87.

Feb. 26, 1840. JAMES SWORDS, Treasurer.

UNION DEPOSITORY,

28 ANN-STREET.

Letters have been received at the Depository of the Gen. Prot. Epis. S. S. Union, during the week ending Feb. 27th, from the following individuals, viz.

S Babcock, New Haven, Conn, with remit; Herman Hooker, Philadelphia; Rev W E Wyatt, D D, Baltimore; T W Miern, Big Lick, Va, with remit; Rev Benj Hutchins, Phil, with remit.

Packages have been forwarded from the Depository during the week ending 27th Feb., as follows:

To Belknap & Hamersley, Hartford, Conn, per steamer Bunker Hill; to L H Young, New Haven, per do; to Rev W C Mead, D D, Norwalk, Conn, per steamer Fairfield; to M McFarland, Petersburg, Va, per sch, Fla

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ST. ANN'S HALL, FLUSHING, L. I.

REV. J. F. SCHRŒDER, D. D., RECTOR.

OBJECT AND PLAN.—This institution is dedicated to the cause of *Female Education upon Christian principles.* It was founded, to afford parents an opportunity to procure for their daughters a thorough discipline, in all the solid and ornamental branches of education, and, at the same time, to associate sound learning and elegant accomplishments with religious motives. The members of the institution form a Christian family, of which the Rev. Dr. SCHRŒDER and Mrs. SCHRŒDER have the general supervision; and every arrangement is adopted by them, that has been tested by the best seminaries and colleges in Europe and our own country, to promote the intellectual, bodily and spiritual welfare of all the household.

BUILDINGS AND GROUNDS.—The spacious buildings, and the ample pleasure grounds comprising six acres of land, are the same that were for several years occupied by the seminary of the Rev. Dr. Muhlenberg, until the time of his removal to St. Paul's College, two miles distant. They are within the limits of the town of Flushing, seven miles from the city of New York, and admirably situated on an eminence, commanding a delightful and extensive land and water prospect, and possessing all those advantages, which have so justly rendered the neighborhood a favorite place of permanent retirement from the city, or of occasional resort for recreation. The principal building is an attractive edifice, after the best classic models, and is three stories high, with a basement. It presents a front of one hundred and eleven feet; its depth is forty-six feet; and it is supported by a row of Doric columns. The apartments required for all the purposes of the Hall are convenient and airy; the Saloon for recreation is nearly sixty feet in length, and nearly forty in width; the outbuildings are numerous; and the grounds are ornamented with trees and shrubbery.

INTELLECTUAL DEPARTMENT.—The course of studies embraces every branch of a thorough English, French, and Classical education. It is conducted by the Rector, with the aid of a number of able, experienced, and pious resident Professors, English, French, and other governesses and teachers, and also of eminent lecturers and instructers from the city of New York. Ample provision is made, in this department, for carrying pupils through *all the gradations* of literary and scientific knowledge imparted in schools, seminaries and colleges, so that ladies who desire to qualify themselves as *teachers*, may here enjoy very favorable opportunities to attain the object of their wishes.

ACCOMPLISHMENTS.—Music, Drawing, Painting, Needlework of every kind, Calisthenics, Horsemanship and Archery, are taught by able instructors; and, among the Calisthenic exercises, Dancing, as a recreation and a means of imparting ease and gracefulness. The Rector's views on these subjects may be seen in his Journal of Education, published at the Union Depository, 28 Ann street, New York, which is also the city-office of the Hall.

PHYSICAL DEPARTMENT.—The mind of no pupil is educated at the expense of the body. A great variety of alluring exercises are introduced, calculated to develope the frame, and produce agility and vigor. The saloon, at certain hours, is devoted to innocent and entertaining games and sports, combining corporal exertion with mental relaxation and amusement. Contiguous to the main building, is a well-furnished Gymnasium, with a number of contrivances to promote cheerfulness and afford healthful recreation. In the rear of the Gymnasium and Chapel, are very extensive vegetable and flower gardens, comprising an area of more than three acres; and every pupil is encouraged to plant and cultivate flowers, shrubbery and trees, and thus become practically acquainted with botany and horticulture. Beyond the gardens is a hippodrome, devoted to equestrian exercises; the circumference of [illegible] archery grounds extend the whole distance of the gardens and hippodrome. A fully qualified and experienced governess, who superintends and conducts the physical department, resides in the family, and requires every member of it to take proper exercise.

RELIGIOUS DEPARTMENT.—The Rector devotes his personal and particular attention to the spiritual prosperity of all the members of the institution. The Chapel, in a building distinct from the main edifice, but communicating with it by a covered way, is furnished with a communion table, font, reading desk, pulpit and organ. It is open, every day, for morning and evening prayer. As a presbyter of the Church, the Rector avows his ardent attachment to her doctrines and worship, and his purpose is, by God's help, in every way, to impart the spirit of her devotions to all those who are or may be placed under his care, and to render religion attractive and interesting. His aim is, so to educate his own daughters, and every young lady whom he may receive into his family, that they may be enabled not merely to shine in the gay circles of this world, but to gain admittance into the glorious society of heaven.

DOMESTIC ARRANGEMENTS.—The suites of apartments occupied as studies and dormitories, consist of well-furnished and comfortable rooms. There is no general *school*-room, and no ordinary school furniture; but all the classes recite in distinct class-rooms, so as to preserve the family association, and establish habits of refinement. Each study or dormitory is devoted to *two*, or at most *three* pupils; so that, instead of the usual and very objectionable custom in boarding-schools, of dressing, undressing and washing *in common*, a delicacy and neatness are insured, which are believed to be essential to the character of every young lady properly educated. Suitable instruction is given by the Matron, in the arranging and care of wardrobes, and in several branches of household duty. The Rector and all the resident governesses and teachers take their meals with the pupils, in the spacious refectory of the Hall; and the table is furnished by the steward and the housekeeper with the best supplies of every kind. The housekeeper gives special attention to *the laundry*, with a view to perfect neatness, health and comfort. Besides the general charge of all the family which devolves upon the Rector and Mrs. Schrœder, there is a special care of them assigned to a number of curatresses. The pupils are divided into sections of six; and the members of each section, are the protegees of a curatress, who aids them in their studies, and is their confidential friend.

TERMS.—The academical year is divided into two terms or sessions. The next session will commence on the second Tuesday, (10th of March,) and continue for twenty-one weeks, to the following August, when a *summer vacation* will take place. The summer vacation will end on the day before the first Tuesday in October. Suitable measures will be taken, to accommodate with board, at a moderate price, any of the pupils who may desire to spend the whole or any part of the vacation at the Hall; and parents who reside in cities, especially those in the *southern* section of the country, will find it agreeable to be with their children at Flushing, at least during a portion of the summer, and improve the many favorable opportunities which it offers for rural recreation and rational enjoyment.

EXPENSES.—Board and Tuition, *in all the branches*, useful and ornamental, can in no case exceed *two hundred and thirty dollars* for each session of twenty-one weeks: it is payable in advance. There are *no extra charges* for books, stationary, fuel, washing, &c., &c., &c. When Music and other expensive accomplishments are not studied, a suitable deduction is always made. The *only* expense, besides those above mentioned, is for an *outfit* on entering the institution. The outfit consists of bed and bedding, towels, ring, fork and spoons; but all these may be provided through the agent of the Hall, for thirty dollars.

The Hall may be visited by means of public coaches or steamboat, which leave the city every day (Sundays excepted,) the former at 3½, the latter at 4, P. M., returning early the next morning; during the summer two trips are made each day.

For further particulars, please address the Rector, or the undersigned.

ELIJAH GUION, JR
Secretary of St. Ann's Hall,
Flushing, Queen's county, New York.

⁂ The Episcopal Recorder will please give the above two insertions. Feb. 29—3t

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CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder, 459 Broadway, corner of Grand-street, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The GOLD MEDAL of the American Institute for the best Organ, 1838.

The GOLD MEDAL of the American Institute for the best Organ, 1839.

The SILVER MEDAL of the Mechanics' Institute for the best Organ, 1839.

February 29, 1840. eow6m

ST. PAUL'S COLLEGE.

THE Second Term of the Session begins on the first Monday in March, both in the Grammar School and College, which is a convenient time for admitting pupils to either department.

Feb. 29 tf.

ELEGANT EDITIONS OF THE BOOK OF COMMON PRAYER.

H. & S. RAYNOR, Booksellers, New York, respectfully invite the attention of the Reverend Clergy and other members of the Protestant Episcopal Church in the United States, to their beautiful editions of the Common Prayer Book. They are printed in single columns on very fine paper, and embellished with six appropriate steel engravings, the frontispiece being a representation of Christ blessing the bread. The binding is in Turkey morocco, and calf, plain and extra gilt, three sizes, viz. 12, 18 and 24mo.

These editions of the Prayer Book have been very carefully compared with the standard book, by a Presbyter appointed by the Right Rev. Bishop Onderdonk, and the most minute errors have been corrected.

The publishers trust that the pains they have taken to render their editions of the Prayer Book so perfect, will be duly appreciated by the Church.

Published by H. & S. Raynor, 76 Bowery, New York, and for sale by the Booksellers generally.

Feb. 29 6t

FOLIO BIBLES FOR CHURCHES.

THE subscribers have recently received from London a supply of Oxford folio Bibles suitable for the desk, which, with Prayer Books to match, they can furnish at the shortest notice.

They have also received from the same press, Quarto Bibles, and all the lesser sizes, bound and in sheets.

SWORDS, STANFORD & CO.
February 29. 152 Broadway.

MRS. FRY'S NEW WORK.

A WORD TO WOMEN, THE LOVE OF THE WORLD, and other Gatherings. By Caroline Fry, author of the Listener, &c. Just published and for sale by

SWORDS, STANFORD & CO.
February 29. 152 Broadway.

GERMAN LANGUAGE.

THE Orphan Daughter of a Protestant clerhyman, of the City of Frankfort on Maine, (Germany,) well educated as a governess, and recently arrived, proposes to give instruction to young ladies in her native language, either at their homes, or in connexion with a school. Terms moderate. Reference—Rev. J. McVICKAR, 8, Columbia College. 4t Feb. 22.

A CLASSICAL TEACHER WANTED.

THE undersigned has determined to establish, at Port Colden, (in the well known, and eligibly situated, and commodious Mansion, heretofore called the Colden House,) a Boarding School for Boys, under the auspices of the Protestant Episcopal Church. It is designed that it shall be, in all respects, of the highest character. The undersigned will take the entire charge of the Domestic Establishment, including the financial arrangements. A Clergyman of the Protestant Episcopal Church, in all respects qualified, is wanted, to take charge of the scholastic department, and to administer the discipline of the institution. He will also have entire charge of the religious instruction, and a congregation may be organized in the vicinity, under his pastoral care.

As it is desired to open the school on the first of May next, early application is desired.

Address WM. C. DUSENBERY,
Jersey City, N. J.,
who has leave to make unqualified references to the Bishop of New Jersey.

The undersigned is intimately acquainted with Mr. Dusenbery, and with his views in the premises, as he is also with the situation and circumstances of the place alluded to; and he does not hesitate to say, that he considers it one of the very best openings for a school, as well as for the Church, within his knowledge.

GEO. W. DOANE,
Bp. of the Diocese of New Jersey
Riverside, Burlington, Feb., 1840.

(Port Colden is situated upon the bank of the Morris Canal, in Warren county, state of New Jersey. The [illegible] of several miles in extent, over one of the most highly cultivated districts of country in the middle states. Health, and cheapness of living, and easiness of access, constitute the great benefit towards selecting this spot for the above object. Port Colden is 14 miles east of Easton, Pa., on the turnpike from that place to New York, 8 miles from Belvidere, and the same west of Schooly's Mountain. The ride from New York, via. Morris and Essex Rail Road, is accomplished in three-fourths of a day. There being no inducements in or near the place, for the practice of vice and immorality, is of great importance to the success of the institution. Feb. 22. tf

WANTED,

AN industrious MAN AND WIFE, to live in the country. It is expected that he will be a competent Gardener, and used to taking charge of stock. The woman will take charge of the cooking department and make herself useful in the house. It is desired that they should be strictly moral and industrious, and that they should be members of the Protestant Episcopal Church. Such persons, applying at the office of the Churchman, may secure themselves a comfortable home, by being recommended as above.

New York, Feb. 22. tf

CHURCH VAULTS FOR PRIVATE FAMILIES.

SEVERAL VAULTS, lately built in the churchyard, or cemetery, of St Mark's Church, to be disposed of. Enquire of WILLIAM D. DISBROW, Sexton, &c., No. 21 3d Avenue, or 376 Bowery.

Feb. 15, 1840 4t

REMOVAL.

CHARLES HENRY has removed from No. 142 to No. 124 Fulton-street, where the publication of the Oxford Theology will be continued.

February 8, 1840.

MRS. OKILL thinks it necessary to state, that owing to an advertisement that has appeared in the Churchman, an impression has gone abroad that she intends relinquishing her business. She takes this opportunity of stating that she has no idea whatever of giving up her school.

6 Clinton Place, Feb. 8, 1840. 3t

JUST PUBLISHED,

THE Second Edition of the American Reprint of Tracts for the Times, volume first, 8vo. pp. 600 neatly bound in cloth. Price $2 00.

The first volume of the American reprint contains the two first volumes of the sets that have been imported, and is now offered at a trifle over half the cost of the English volumes. The remaining volumes will be brought out rapidly, and the copies printed on large and fair type, and kept down to a price of one half the cost of the English copy.

Orders received, from the Trade and from the Public, by CHARLES HENRY,
Feb. 8. 124 Fulton street.

DR. PUSEY'S LETTER TO THE BISHOP OF OXFORD.—A Letter to the Right Reverend the Bishop of Oxford, on the Tendency to Romanism, imputed to Doctrines held of old, as now, in the English Church. By the Rev. E. B. Pusey, D. D., Regius Professor of Hebrew, and Canon of Christ Church, Oxford. With an Appendix, containing Extracts from the Tracts for the Times, and various writings of Pusey, Keble, and Newman, showing their opposition to Ultra-Protestantism not to favor Popery. 8vo. pp. 184. Price 62 1-2 cents.

Just published and for sale by CHARLES HENRY,
Feb. 8. 124 Fulton st

DR. HOOK'S VISITATION SERMON.

A CALL to Union on the Principles of the English Reformation. By Walter Farquhar Hook, D. D. With an Appendix, containing copious extracts from the Reformers. First American from the fourth London edition. Just published, and for sale by

CHARLES HENRY,
Feb. 8. 124 Fulton street.

A PRINCIPAL is wanted for a Ladies' Boarding and Day School, in the most healthy and pleasant part of the city. The house is large and commodious, the school rooms elegantly furnished. The furniture will be disposed of on accommodating terms. Applicants please address M. O., Post Office, stating name and residence, and where an interview can be had.

Jan. 17th, 1840.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3 P. M., at Trinity Church Vestry office, and at other times at his residence, No. 17 Clarkson street, near Hudson street. Jan. 25—tf

NOTICE.

LOUIS SHERMAN has made an assignment of all his property to the subscribers, in trust for the benefit of his creditors. All persons having claims against him will please present the same; and those indebted, make immediate payment to either of

WESSELL S. SMITH, 14 Pine-street, } Assignees.
SIMON R. McGOWN, 142 Fulton-street, }

Nov. 30.

POETRY.

THE BURIAL GROUND AT SIDON.

BY MARY HOWITT.

The dead are every where!
The mountain side; the plain: the woods profound:
All the wide earth—the fertile and the fair,
Is one vast burial-ground.

Within the populous street:
In solitary homes: in places high:
In pleasure-domes, where pomp and luxury meet,
Men bow themselves to die.

The old man at his door:
The unweaned child, murmuring its wordless song:
The bondmen and the free: the rich—the poor:
All, all to death belong!

The sunlight gilds the walls
Of kingly sepulchres inwrought with brass;
And the long shadow of the cyprus falls
Athwart the common grass.

The living of gone time
Builded their glorious cities by the sea,
And awful in their greatness sat sublime,
As if no change could be.

There was the eloquent tongue,
The poet's heart; the sage's soul was there:
And loving women with their children young,
The faithful and the fair.

They were, but they are not;
Suns rose and set, and earth put on her bloom,
Whilst man, submitting to the common lot,
Went down into the tomb.

And still amid the wrecks
Of mighty generations passed away,
Earth's boonest growth, the fragrant wild flower, decks
The tombs of yesterday.

And in the twilight deep,
Go veiled women forth, like her who went,
Sister of Lazarus, to the grave to weep,
To breathe the low lament.

The dead are every where!
Where'er is love, or tenderness, or faith;
Where'r is power, pomp, pleasure, pride;
Life is or was, is death.

BISHOP BOWEN.

The late Bishop of South Carolina died in August, 1839, at the age of 60 years, in the 20th of his episcopate. He received the degree of Bachelor of Arts in Charleston College in 1794, was admitted to Deacons' Orders at Boston in 1800, and to that of Priests' at Newburyport in 1802, by the Bishop of Massachusetts, Dr. Bass.

From the sermon of the Rev. Dr. Gadsden on the occasion of the Bishop's death, (which we have but recently received,) the following extracts are made:

In 1818 he accepted the rectorate of St. Michael's, and the episcopate of the diocese, to both which responsible stations he was unanimously called. In his register he thus wrote: "Oct. 8th, 1818. On this day I was solemnly consecrated at Philadelphia, to the office of a Bishop in the Protestant Episcopal Church, —Dr. White presiding, and Dr. Hobart, Dr. Croes, and Dr. Kemp assisting. There was nothing in the office, or its administration, that seemed calculated to give deeper solemnity than already existed, to the feelings and impressions with which I approached it. I was penetrated, I trust, with my unworthiness; and the constant prayer which my heart was dictating, was, *Lord, in mercy, let not the unworthiness of the instrument selected, be visited on thy Church, in which he is appointed to minister.* The pride of distinction, so ordinarily supposed to attach to this elevation in the Church, I certainly did not feel. It seems not to have demanded an effort to prevent such a feeling from predominating in my mind. The dread of the effects of the insufficiency which I felt for so great a responsibility, has prevailed over worse and less becoming feelings. Whosoever will be chief among you, let him be your servant. Humility, as the indispensable requisite of elevated station in the ministry, could not be more forcibly inculcated. Yet I have been supposed not to have it. God forbid I should not have!"

I will now briefly advert to some *circumstances* in his life. From boyhood his health was often interrupted. Change of climate, long voyages and journeys, the skill of several eminent physicians, and remarkable carefulness as to diet and exposure, afforded him temporary relief, but he for no very long time had vigorous health, and his sufferings were various: now protracted, now acute. Did he relax in the least in his studies, his labors and his services? —If he had not strength to walk, he moved in his carriage. If unable to stand in the desk, the pulpit, or at the altar, he there did sit and read the word, and preach, and catechise. Was he too feeble to engage in the *public* services of the Church?—He visited the sick and the afflicted, and if he could not ascend to their chamber, did make a kind inquiry, and address a note, or a message of consolation. He might not be able to meet his parish duties, and then he entered on an Episcopal journey, and when he reached the place to be visited, the strength for fulfilling its purposes might be given him.

There were times when he could not go abroad, and could not leave the couch without pain;—where did you then find him? In his study, writing or reading, or meditating on some of those subjects, which you have heard so well treated in the pulpit,—the address to the Convention, the Pastoral Letter, or the Episcopal Charge. Well do I remember, that when confined by that painful disease which rendered necessary his visit to Europe; when it was doubtful, whether he could be present at the approaching Convention, he wrote the address, containing one of the choicest efforts of his mind and affections, the well-merited tribute to the memory of the eminent Bishop Ravenscroft; and it was during this last summer, in the first stages of his fatal disease, that he prepared the excellently discriminating sermon, the last which he preached in St. Philip's Church—a sermon, I may say, the very mirror of the theology of the Church of England, on that much controverted point—Baptismal regeneration.

When more than ordinarily prostrated by his final sickness, and a change of climate was considered, under the Divine blessing, the most promising remedy, the service of the Church was associated with the means for restoring his health; for with this purpose, the intended journey had another, viz., an Episcopal visitation to the parts of the diocese which in the summer are the more healthful; and an ordination which, for the convenience of the candidate, and the satisfaction of his relatives, was to take place in one of the remotest districts. The separation from his diocese in 1831, by the wide Atlantic, was in body, not in mind or heart. His letters from England, some of which were printed in the Charleston Gospel Messenger,—his correspondence with the distinguished friends whom he gained there,—the information he gathered as to Ecclesiastical affairs, and the accessions made to his library, and that of our Society, show how his time was spent, and that the thoughts and feelings which direct action, were engaged for the Church: in particular for the branch of it committed to his charge. Yes, my brethren, on the bed of languishing, under the tortures of the physical nature, on the journey, and the voyage for health; abroad, and at home, your Bishop was employed in your service: nay, aggravating his sufferings, by declining the usual alleviation of repose, and continuing to labor in mind and body, and to indulge anxieties for the Church, when personal anxieties might have seemed sufficient to fill his heart.

Another circumstance, in our Bishop's life, to which I advert, not merely because it is honorable to him, but as the basis of profitable reflection, is his *self-education.* There are few men who were so little indebted for their high character to the assistance of other men, as he was. As a student of theology, he had no special systematic instruction, the influence of which to check, to direct, to incite, and to elevate, has been gratefully felt by so many. The ever-living thoughts of the mighty dead, were indeed accessible to him, but these he must select from the great mass for himself, with such occasional advice as the Rector of a large parish in a large city, could find time to give him. The Bible he must study, unaided by such Professors as are to be had in our now existing Theological Seminary. But his, so little assisted efforts, were judicious and successful, and not only the honorary degree of Doctor of Divinity was conferred on him by two of our Colleges, but as you well know, he was one of the best educated men we have had among us. In further evidence of this statement, it may be remarked, that the Presidency of two of our best endowed Colleges, there is good reason to believe, would have been tendered to him, had he in the least encouraged the suggestion.

His self-education, as it was early commenced, so it was pursued, during his whole life. —The cultivation of the mind and heart and soul, was his daily employment, and we do not doubt, that as he grew in knowledge, so in grace day by day. Ecclesiastical history was the branch of Theology which he more especially continued to study to the end. His attainments in it were remarkably extensive and accurate, as was particularly evinced when he examined the candidates for holy orders. He seemed to think that heresy and schism were to be exposed and brought to shame, as chiefly by the light of God's word, so also, of the history of the Church, showing that they were no new things, —that they had their origin in the evil passions of men,—that they had in themselves the seeds of destruction; and that they had been put down again and again by the power of primitive truth and order. By such considerations, he was prepared to expect opposition to the Church,— he was consoled even when it seemed irresistible, and he was instructed as to the best method of encountering and overcoming it. An error in faith, or an irregularity in practice, might often be best corrected, and without giving offence, by a historical statement. "Historic Theology," (it was his own phrase,) he thought deserving of more attention than it had received, and he would have had a professorship in our Theological Seminary designated in that way.

DIOCESE OF NEW YORK.

Extracts from the Parochial Reports presented to the 55th Convention.

(Continued.)

St. Stephen's Church, New York; the Rev. JOSEPH H. PRICE, Rector.

Baptisms, (adults, 9, infants, 62,) 71; Funerals, 20; Marriages, 17; Communicants, (added, 73, removed and died, 4,) present number, 244; Confirmed, 52; number of families, 240.

In addition to the above, the Infant School has been liberally supported. During the season of Lent five services were held between Sunday and Sunday. The other services have been the same as the last year. The parish is prosperous, and there is an increasing regard for order, and for practical religion.

St. Thomas' Church, New York; the Rev. FRANCIS L. HAWKS, D. D., Rector. The Rev. CHARLES H. HALSEY, Deacon, Assistant Minister.

Marriages, 33; Baptisms, (infants, 63, adults, 8,) 71: Funerals, 24; Communicants, 415; Sunday and Infant Schools, Teachers, 72; Scholars, 800; Libraries—Congregational Parish Library, 260 vols.; Children's Parish Library, 225 vols.; Sunday School Library, 3010 vols.

Collections have been made, pursuant to the Canon, for the Diocesan and Episcopal Funds; also for the Education and Missionary Society of the Diocese. Besides several others, for general and special purposes.

St. James' Church, Goshen, Orange county; the Rev. THOMAS MALLABY, Rector.

Baptisms, (adults 2, infants 8,) 10; Marriages, 3; Funerals, 7; Communicants, (added 2, removed 2,) 43; Families, 40; adult members of the congregation, 140; Sunday School scholars, 58; Teachers, 12; Parish Library, say 93 volumes; Sunday School Library, 175 volumes.

There is but little to be added to the above particulars. It may be observed, however, that there has been a steady increase of numbers to the congregation; and that the parish, with a due regard to its own wants, has made a prompt and (for its size) a liberal response, to the wants of the Church in general. These fruits would fain be taken as a promise that the greater importance of the spiritual life is not overlooked. The principal holy days in the year have been observed. The season of Lent was kept by the celebration, on each Wednesday, of divine service, with a lecture, and an additional service in Passion Week.

A system of catechetical instruction has been commenced "openly in the Church," in which the use of the Church Catechism is connected with an address from the Rector.

St. George's Church, Newburgh, Orange county; the Rev. JOHN BROWN, Rector.

Baptisms, (adult 1, children 22,) 23; Marriages, 10; Burials, 20; Communicants, (added 14, died 2, removed 6,) 112; Sunday School scholars, 154; Teachers, 25.

Sunday School in a flourishing condition.

Christ Church, Cooperstown, Otsego county; the Rev. FREDERICK T. TIFFANY, Rector.

Baptisms, (infants 9, adults 2,) 11; Funerals, 10; Marriages, 9; Communicants, (died 2, added 2,) 88.

Collections for N. Y. Bible and Common Prayer Book Society, Protestant Episcopal Tract Society, Education and Missionary Society, and Domestic and Foreign Missionary Society.

In consequence of the ill health of the Rector, the Rev. Isaac Swart continued to act as Assistant until the first of April, when, through the blessing of a kind Providence, the Rector was enabled, after an interruption of eighteen months, to resume the whole charge of the parish. Temporally and spiritually, we trust the Church is prosperous. The building has been enlarged and repaired, and improvements made to the amount of some $2,000. One thousand of which "The Ladies' Society of Christ Church" have, with a zeal and devotedness worthy of all praise, raised and paid over to the vestry.

Zion Church, Louisville, Otsego county; the Rev. AMOS B. BEACH, Rector.

I entered upon the duties of Rector of this Church in November last, since which time there have been Baptized, (infants 12, adults 7,) 19; Confirmed, 2; added to Communion, 11; present number about 140; Funerals, 2; Marriages, 9; Sunday School Teachers 25, Scholars about 150.

It may be well to add, as serving to throw light upon the present condition of the parish, that they have nearly completed a Parsonage, which they have been erecting at an expense of about $1,500; and that the parish, through the blessing of God, is in a state of harmony and peace, which gives promise of the most flattering nature for the future.

St. Philip's Church, Phillipstown, Putnam county; the Rev. EBENEZER WILLIAMS, Rector.

My report from my present location embraces a period of scarcely four months. I rejoice, however, that during my short residence here, Providence seems to smile upon the congregations; and I cannot but flatter myself, that my feeble efforts to promote the glory of God, and the salvation of immortal souls, will be crowned with success.

At the Episcopal visitation to this Church, on the 13th ult., 21 partook of the Holy Sacrament. I am not able, at present, to ascertain the exact number of Communicants, no parish register having been kept of the last year. Confirmations, 2; Sunday School scholars 30, with the efficient aid of 6 female teachers. The Ladies of this Church, in conjunction with the charitable female members of the congregation, and others at Cold Spring, have formed a "Ladies' Benevolent Society," which is in successful operation. The great need of Sunday School books, and other means to encourage children to attend, most of them living a considerable distance from the church, has hitherto prevented my presenting the necessity of our Canonical collections, but shall forthwith attend to them, hoping they will be liberally contributed to.

I officiate every Sunday afternoon at Cold Spring, where it is strongly anticipated that a neat and commodious Episcopal edifice will be erected in the course of the ensuing year. Baptisms, (infants,) 5; Marriage, 1; Funeral, 1. Two ladies, members of the Church, have provided for the official duties at this place, a valuable surplice. A gentleman has also presented St. Philip's and Cold Spring Churches with a neat and appropriate Register book.

St. George's Church, Astoria, Queen's county; the Rev. JOHN W. BROWN, Rector.

Baptisms, (adults 2, infants 6,) 8; Confirmed, 3; Communicants, (added 7, received 3, removed 11,) present number 37; Marriages, 3; Sunday School scholars on the register, 120; attendance, 75; Teachers, 20.

The Rector has to acknowledge, with thankfulness to Almighty God, the continued and increasing prosperity of this parish.

Since the last report, a new parish, under the name of St. Thomas' Church, Ravenswood, has been formed within the bounds of St. George's; the reasons of which have been submitted, by those concerned, to the Bishop of the diocese. The consent of the Rector was given to the organization.

In accordance with the expressed views of the Church on the subject of Christian Education, the vestry of St. George's Church, Astoria, have assumed the responsibility of establishing a permanent institution for female education, on a liberal foundation. This institution, under the name of the "Astoria Female Institute," has been placed under the exclusive supervision and control of the Rector of the parish, as its principal. A beautiful and commodious building has been erected, which is now occupied for the purposes of the Institute.

An Academical School has also been organized under the Rector, the principal charge of which devolves upon the Rev. Mr. Clapp, Chaplain and Assistant Teacher to the Institute. The Rev. S. M. Haskins divides the duties of Teacher between the Institute and the Academy.

Both these institutions are in a flourishing condition. The Rector has thought it to be his duty to open the church for daily morning prayer. The members of the Institute, as parishioners of St. George's, attend this service. The daily evening prayer is held in the chapel.

The collections during the year have amounted to about 150 dollars. Part of this has been already applied to liquidate the expenses of church repairs; the remainder will be distributed among the institutions of the Church. A few generous members of the congregation have united in the purchase of a fine-toned organ, from the manufactory of Mr. Henry Erben, of New York.

The church has been open for divine service regularly on every Lord's day, morning and afternoon. A Bible class on Sunday evenings, and a weekly lecture on Wednesday evenings, have been sustained during the greater part of the year, with encouraging results. The children of the congregation are regularly catechized by the Rector on the afternoons of communion Sundays. During Passion Week, the church was open every morning for prayers, and every evening for prayers and a sermon appropriate to the solemnities of the season.

The Rector is happy to add, that Bishop Onderdonk has consented to sustain the interesting and important relation of Visiter of the Institute.

St. George's Church, Flushing, Queen's county; the Rev. FREDERIC J. GOODWIN, Rector.

Baptisms, (adults 4, infants 28,) 32; Confirmed, 7; Marriages, 6; Funerals, 24; Communicants, (removed 4, died 3, added 25,) 125.

In addition to contributions, amounting to $469, there has been purchased for the Church, during the past conventional year, a fine-toned organ, at an expense of six hundred dollars. A house and lot have also been permanently secured as a rectory, at an expense of four thousand five hundred dollars. Connected with the Church there are two Sunday Schools, containing one hundred and seventy-five children, under twenty-five teachers, to assist the Rector as superintendent. The Rector is invariably present at the opening of the school, and examines the children on appointed portions of the Scripture and the Catechisms. They are also examined in the Catechism publicly in Church several times during the year. Connected with the school there is a library of seven hundred volumes. Divine Service was celebrated during the season of Lent, and on all the more important festivals of the Church, with a very gratifying attendance, and happy results. There have been Friday evening lectures, from the first of November to the first of April. In the increase, harmony, and growing seriousness of the congregation, the Rector finds much to encourage him. He is also happy to state, that in a very destitute part of his parish, a neat and commodious Church has been erected, through the liberality of a member of the Society of Friends. Divine Service has been conducted in it every Lord's day, principally by the Rev. Mr. Kerfoot, who is connected with St. Paul's College. The cheering results which have thus far attended his labors, are such as to call for sincere thankfulness to the author of all good.

(To be continued.)

From the Banner of the Cross.

FREQUENT COMMUNION.

What is the opinion of the Church on this subject? It is found in her principles, and in the spirit of her institutions. It is found in the weekly Collects, Epistles, and Gospels. It is found in her early practice after the Reformation, and in the same practice continued to this day in some places in England. All this declares for frequent communion, for weekly communion at the least; and as the Collect, Epistle, and Gospel for each Sunday is to serve for every day of the week following, she gives authority and countenance to daily communion. And this her opinion is expressed positively in that part of the Communion Office called the "Proper Prefaces." These are provided for five festivals, and for the seven or six "days after" the first four of them. Now, if this provision were meant for Sundays only, none but the seventh day after Easter, and the Sundays after Christmas and Ascension, would require a Proper Preface; and none would be required for any of the "six days after" Whitsunday. Here then we have the clear voice of the Church for daily communion, during the portion of the year for which these Prefaces are appointed; and this, by consequence, gives her voice for a daily eucharist all the year round.

Against this judgment, the final rubric of the Communion Office, and that preceding the offertory, militate not in the least. In almost all ages of the Church, the *missa sicca* has been known, yet without rendering void the general obligation of having a communion weekly or daily; and with this, the use of the Ante-communion alone sufficiently corresponds. It is well that we have such a provision; but it is misconstrued and perverted, when allowed to dictate the rule, instead of authorizing a mere exception.

Daily communion would require much ampler provision for sacerdotal service than we now have, or are likely to have, and may therefore be regarded as beyond our reach. But with weekly communion the case is otherwise; it *might* be held in most of our churches. Still the question remains, whether it should be attempted in the state of things in which all our people have grown up, and their ancestors for several generations back? Probably not. Let there be first, a full indoctrination of our flocks, concerning this holy ordinance and highest means of grace: let them learn to think as the Church thinks, and emancipate themselves from their silent bondage to the notions of the sects about them; let them not fear to exalt what God and Christ have exalted. THEN, the weekly celebration of the eucharist will no longer, among us, be a question.

Till then, let no Episcopalian object to the [illegible] administration of this sacrament. Though that degree of frequency does not fulfil the intention of the Church in this matter, it comes nearer the mark than communing at twice, thrice, or four or six times that interval. Monthly communion is, perhaps, nearly all we can accomplish in the present state of things. And if any are tenacious of its being less frequent, their tenacity, springing from the wrong state of things about them, and adding to the evil, shows the difficulty with which the better opinion has to contend. The voice of the Church pronounces the latter view preferable to the former.

SKETCHES OF JERUSALEM, BY C. G. ADDISON, ESQ.

Tombs.

Descending this ravine, in an easterly direction, we traversed another vast ancient cemetery, which extended to the south and southwest of Mount Zion. The rocks are pierced into innumerable subterranean excavations, which are fronted with small doorways fitted with grooves for the reception of large stones, which were slipped down the grooves, and thus made to block up the entrances. Most of these grottos and sepulchral chambers have been torn open, and the contents removed by sacrilegious hands. We crawled on our hands and knees over rubbish and stones, and entered some of the low doorways. Within was a square sepulchral chamber, with receptacles for the dead, rising one above another, like so many cisterns hewn out of the rock.

On many of these sepulchres may be perceived faint remnants of Hebrew and Greek inscriptions. Those in the Hebrew character appear quite illegible, and those in the Greek carved on the face of the rock only contain the words, "Of the Holy Zion."

The rocks bordering the deep ravines which encircle the city to the west, south, and east, are all hollowed out into cells and chambers, the vast mansions of the dead of all classes, variously adorned, from the sculptured tomb of the monarch, with its columns and the fragments of its marble coffins, to the plain, unadorned, and roughly-hewn grotto, the last resting place of the humble citizen. In the large ravine on the south-east side of the city, known among other names in Scripture, by the name of "the valley of the son of Hinnom," and "Tophet," these sepulchres crowd fast around the footsteps of the stranger: but in common with every tomb around Jerusalem, although evidently originally fastened up with great care and strength, they have been broken open and rifled.

Unlike the ancient sepulchres in Egypt, which are thickly strewn with human bones and skulls, not a vestige is here anywhere discoverable of the dead bodies which once evidently so thickly crowded these innumerable chambers. The silent tombs which everywhere meet the stranger in his wanderings around Jerusalem, are the only remnants of the ancient city, whose utter destruction is everywhere so fearfully foretold in the books of the Jewish prophets.

Amid all the denunciations of destruction and desolation which we meet with in the prophecies, Jeremiah thus forewarns the people of Jerusalem, in reference to the sacred groves and the idolatrous places of sacrifice, called Tophet, which they had erected in the valley of the son of Hinnom:—

"Behold the days come, saith the Lord, that it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter; for they shall bury in Tophet, till there be no place.

"Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride—for the land shall be desolate.

"At that time, saith the Lord, they shall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of his priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem out of their graves.

"And they shall spread them before the sun, and the moon, and all the host of heaven, whom they have loved, and whom they have served; and after whom they have walked, and whom they have sought, and whom they have worshipped; they shall not be gathered nor be buried; they shall be for dung upon the face of the earth."

WINTER EVENING IN AN ICELANDIC FAMILY.

A winter evening in an Icelandic family presents a scene in the highest degree interesting and pleasing. Between three and four o'clock, the lamp is hung up in the principal apartment, which answers the double purpose of a bed chamber and sitting room, and all the members of the family take their station, with their work in their hands, on their respective beds, all of which face each other. The master and mistress, together with the children, or other relations, occupy the beds at the inner end of the room; the rest are filled by the servants.

The work is no sooner begun, than one of the family, selected on purpose, advances to a seat near the lamp, and commences the evening lecture, which generally consists of some old saga, or such other histories as are to be obtained on the island. Being but badly supplied with printed books, the Icelanders are under the necessity of copying such as they can get the loan of, which sufficiently accounts for the fact, that most of them write a hand equal in beauty to that of the ablest writing-masters in other parts of Europe. Some specimens of their Gothic writing are scarcely inferior to copperplate. The reader is frequently interrupted, either by the head, or some of the more intelligent members of the family, who make remarks on various parts of the story, and propose questions, with a view to exercise the ingenuity of the children and servants. In some houses, the sagas are repeated by such as have got them by heart; and instances are not uncommon of itinerating historians, who gain a livelihood during the winter, by staying at different farms till they have exhausted their stock of literary knowledge. It is greatly to be deplored, that a people so distinguished by their love of science, and possessing the most favorable opportunities of cultivating it, should be destitute of the means necessary for improving them to advantage.

Instead of the sagas, some of the more pious substitute the historical books of Scripture; and as they always give the preference to poetry, most of these books have been translated into metre, chiefly with a view to this exercise.

At the conclusion of the evening labors, which are frequently continued till near midnight, the family join in singing a psalm or two; after which, a chapter from some book of devotion is read, if the family be not in possession of a Bible; but where this sacred book exists, it is preferred to every other. A prayer is also read by the head of the family, and the exercise concludes with a psalm. Their morning devotions are conducted in a similar manner, at the lamp. When the Icelander awakes, he does not salute any person that may have slept in the room with him, but hastens to the door, and lifting up his eyes towards heaven, adores Him who made the heavens and the earth, the Author and Preserver of his being, and the source of every blessing. He then returns into the house, and salutes every one he meets with, "God grant you a good day!"

DESIRABLENESS OF LEARNING.

The essential virtues of fruit-trees is to bring forth fruit in season; nevertheless they receive a sort of dress, which heightens their beauty, from the leaves that quiver lightly on their branches. It is the same with the soul; though its essential fruit be truth, yet we do it no injury by adding to it the ornaments of learning, which, like the foliage that shades the fruit, gives it a yet more tempting appearance. Moses, that illustrious legislator, so renowned among all people by his wisdom, had, we are told, exercised his mind in the sciences of the Egyptians, before he gave up himself to study of the Eternal things; and we see, many ages after, Daniel, the sage, the prudent, acting in the same manner: for it is said, that it was not till he had thoroughly investigated the science of the Chaldeans, at Babylon, he began to study the Inspired Writings.—*St. Basil.*

TASTE FOR READING.—If I were to pray for a taste which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown against me, it would be a taste for reading.—*Sir J. Herschell.*

"HONOR THY FATHER AND MOTHER."

There are some children who are almost ashamed to own their parents, because they are poor, or in a low situation in life. We will, therefore, give an example of the contrary, as displayed by the Dean of Canterbury, afterwards Archbishop Tillotson. His father, who was a very plain Yorkshireman, approached the house where his son resided, and inquired whether "John Tillotson was at home." The servant, indignant at what he thought his insolence, drove him from the door—but the Dean, who was within, hearing the voice of his father, instead of embracing the opportunity afforded him, of going out and bringing in his father in a more private manner, came running out, exclaiming, in the presence of his astonished servants, "It is my father;" and, falling down on his knees, asked for his blessing. Obedience and love to our parents is a very distinct and important command of God, upon which he has promised his blessing, and his promises never fail.

TEMPTATION NO EXCUSE FOR CRIME.

It is true, we may more justly pity him that swallows a bait fair and glistening, than a person that tempts temptations to deceive him, or catches at flies, and trifling allurements; because in the first case a greater reluctancy is requisite, and the dart may possibly be so sharp, as to pierce through the armor of a sober resolution; but all this will little succor him, who knows it to be a bait, and hath beforehand designed its beauty and fairness, to apologize for the foulness of the sin; for here the greatness of the temptation will not at all extenuate the grossness of the crime: no more than he mitigates his robbery, who shall plead, that he stole nothing but gold and jewels.—*Archbishop Sancroft.*

THE NIGHTINGALE.

He that at midnight, when the very laborer sleeps securely, should hear, as I have often, the clear airs, the sweet descants, the natural rising and falling, the doubling and redoubling of her voice, might well be lifted above earth, and say, Lord, what music hast thou provided for the saints in heaven, when thou offerest bad men such music on earth!—*Walton.*

FOR SALE.

A PEW in St. Paul's Chapel. Inquire at the Neptune Insurance Office. If not sold shortly, it will be let for the ensuing year. Feb. 8

ORANGE COUNTY INSTITUTION.

THE REVEREND SAMUEL PHINNEY'S School, near the village of Newburgh, is in a retired and pleasant situation, where the boys form a society by themselves, and are not permitted to leave the premises without permission from the principal. The number is limited to twenty-five, who all lodge under the same roof with himself. The house is large and airy, and the place is distinguished for health. All branches are taught, requisite to give the scholar a complete English and Classical education. The strictest attention is paid to the morals and manners of the students.

THE TERMS ARE:

For tuition, board, washing and fuel, $250 per annum, payable quarterly; for instruction in the French and Spanish languages, $10 each, per quarter. The scholars furnish their own beds, and bedding, and towels. As the number of pupils is limited, three months notice must be given of the intention to remove any of them, in order to give sufficient time to fill vacancies. When pupils are removed without such notice, payment must be made at the rate of $250 per annum, up to the end of three months from the time when the principal is informed of the intention to remove them.

SAMUEL PHINNEY, Principal.

Newburgh, Jan. 1840.

REFERENCES.

Rt. Rev. B. T. Onderdonk; Rev. E. Nott, D. D., President of Union College, Schenectady; Rev. John Brown, Newburgh; Messrs. Brown, Brothers & Co., William Crosby, Esq., George F. Allen, Esq., New York; Rev. Evan M. Johnson, Brooklyn; Messrs. Brown & Bowen, Philadelphia; James Hunter, Esq., Woodstock, near Philadelphia; Messrs. Alexander Brown & Sons, Baltimore; or, the parents of any of his present or former pupils.

January 18, 1840. t May 1.

MRS. LINCOLN PHELPS' INSTITUTE,

AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, after the 6th of November next.

Sept. 28. tf

DELAWARE ACADEMY.

REV. DANIEL SHEPARD, A. M., *Principal.*

MRS. EMELINE P. TEN BROECK, *Preceptress.*

THIS flourishing institution is located in the delightful village of Delhi, Del. Co., 65 miles west from Catskill, in the midst of a country noted for its healthy climate. It has two departments, male and female, both which are under the superintendence of the Principal. The course of instruction is intended to be *thorough* and *practical*, and is designed to qualify the student for admission into College, or for the business of active life. It embraces the Classics, Mathematics, French, and the common and higher branches of English education. To those who desire it, instruction will be given in Music and Painting. The Academy is furnished with a Library and Apparatus.

TERMS.—In consequence of the funds with which the institution is endowed the price of tuition, for any or all the branches, is fixed at $3 50 per term of 14 weeks.

Board can be procured from $1 50 to $1 75 per week. A limited number of male pupils may be received under the immediate charge of the Principal for $100 per annum, including tuition, board, &c.

The morals of the pupils will, at all times, be carefully guarded. Students may be admitted any time during the term.

The following is from the former President of Washington College:—"Mr. Shepard has passed through the regular course of studies in this institution, with an excellent character both as a scholar and a gentleman of correct moral principles and religious deportment, and is every way qualified for the education of youth."

Any other information respecting the institution will be given on application to the President or Principal.

ERASTUS ROOT, President.

SAMUEL GORDON, Sec'y. Nov. 16, 1839.

MISS SAGAR and MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, *No. 168 Henry-street, first door below Clinton-street, New York.* The Rev. Benjamin I. Haight, *Visiter.*

The course of instruction includes the French and English languages, reading, writing, grammar, arithmetic, geography, and astronomy, (with the use of the globes,) history, belles lettres, natural and moral philosophy, evidences of Christianity, history, antiquities and geography of the Bible, geometry, algebra, &c.

Drawing, music, and foreign languages will be taught by competent and approved instructers.

There are three departments in the school, so arranged that the pupils may be carried on from the rudiments of knowledge, taught at an early age, to the highest branches.

Special attention is also paid to the moral culture of the pupils. It is the aim of the instructers to educate the heart as well as the intellect. To this end a regular course of instruction in the holy Scriptures will be given under the immediate direction of the Rev. Benjamin I. Haight, rector of All Saints' Church; who will also visit the school statedly, and lecture to the scholars on the history, antiquities, and geography of the Bible, and on kindred subjects.

The school is designed to be a Christian school, where the pupils may be thoroughly trained in all the branches of a sound and liberal education, and so be fitted for the duties of life, and for happiness in the world to come.

April 24, 1839. tf

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